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TRUTH's TRIUMPH:

OR,

A WITNESS TO THE TWO WITNESSES.

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TRUTH's TRIUMPH;

OR,

A Witness to the Two Witnesses;

FROM THAT UNFOLDED PARABLE

OF

Our Lord and Saviour, Jesus Christ, the High and Mighty God,

MATTHEW, CHAP. 13, VERSE 30 to 42,

WHEREIN

THE FUNDAMENTALS OF FAITH ARE CLEARLY DISCUSSED,

OPENED AND EXAMINED;

Being drawn up into these Eight Heads following:

THAT IS TO SAY,

First .... *Of the True God.*	Fifthly .. *Of the Law's Nature.*
Secondly.. *Of the Two Seeds.*	Sixthly .. *Of the Soul's Mortality.*
Thirdly .. *Of the Right Devil.*	Seventhly . *Of the Devil's Torments.*
Fourthly.. *Of Predestination.*	Eighthly .. *Of the Saint's Joys.*

By THOMAS TOMKINSON,

A Believer and true Lover of the Commission of the Spirit, being written for the benefit of himself and others, who are of the Seed of the Son of Man, the Lord Jesus Christ, the High and Mighty God, being both Father, Son, and Spirit, in one single Person, blessed for ever. Amen.

Be not forgetful to entertain Strangers, for by that means some have received Angels unawares, and have not known it. Heb. 13. 2.

WRITTEN IN THE YEAR OF OUR LORD GOD, 1676;

Transcribed by the Author, with some Alterations, 1690, and Printed by Subscription, 1823.

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TO

HIS HONOURED FRIEND,

Mr. LODOWICKE MUGGLETON.

GREAT SIR,

IN this Treatise is an account given of my faith, and an evidence to your evidence, grounded from an enlightened knowledge in the Scriptures of truth, from those sacred words of yours spoke into me, or begot in me, by the report thereof.

If I have done well, I reckon it to you; if not well, the fault is from myself; if I have done ill, I beg your pardon.

But if well, and that I have your acceptation of this Treatise of Truth's Triumph, then have I what I desire, and shall be filled

with joy, in that by you, I shall be found worthy to witness to the truth of your witness in all your Six Principles, which to me is life, as your words have been light and life all along, which hath led me this path.

So shall presume to say no more, but subscribe myself,

SIR,

Your real friend in the eternal truth,

THOMAS TOMKINSON.

Sladehouse, August 7th, 1691.

THE

PREFACE TO THE READER.

COURTEOUS READER,

1. THE life of a true Christian, is faith in the true Christ; Paul's life, was his faith in the Son of God; and our life under this last Commission, that we live, is by faith in that Son of God, as the one only true God.

2. Here is the fountain of all wisdom, the light of life, the spring of lasting peace, and the way to felicity, joy, and glory.

3. What saith that divine Scripture, John the 17th, and 3rd; is not this the sense which follows? to know Jesus Christ to be the true God, is eternal life.

4. Dear friends, hold fast here, for this Lord is your life, and for you hath he given his life, because you are the seed of his own body.

5. I through mercy, having had the faith of his own Glorious Person quickened in me, have thereupon been moved, to treat of that divine portion of Holy Writ, namely, of the two seed's-men of heaven and earth, being the quintescence of all Scripture record.

6. From the knowledge of these two seed's-men, in their forms and natures, depends the knowledge of the two seeds, wheat and tares, reason and faith, light and darkness, life and death, heaven and hell.

7. All which is opened and unfolded by this Commission of the Spirit, and this Treatise of mine is a building upon it, and a bearing witness to their witness, from variety of Scripture records, that do clearly agree with their doctrine of their Six Principles; first, of the True God, his Form and Nature; secondly, the Right Devil, his Form and Nature; thirdly, the Form and Nature of Angels; fourthly, the Place and Nature of Heaven; fifthly, the Place and Nature of Hell; sixthly, with the Mortality of the Soul.

8. This Treatise of mine upon this unfolded parable, doth illustrate all those doctrines, and shews that the Scriptures in their inner sense, are clear, for the proof thereof, to all that have the single eye of faith, and the hearing ear.

9. Now the reason that hath induced me so much to enlarge this Treatise, and put it into a method for the press against future times, as that the press shall be open, is because I had sent the three first parts of this Treatise of Truth' Triumph, up to London, as soon as it was written, to our dearly beloved brother, Mr. Alexander Delamaine, senior.

10. Now, he liking them so well, caused them to be transcribed into a book, in folio, by his son, leaving room for the rest, but he never obtaining them all, in that he died before they were fully perfected, so having them but in part, and in that our London friends did so approve of them, it encouraged me the more to go on with them, according to my promise to them.

11. Therefore, our dear and never-to-be-forgotten friend, Mr. Delamaine, writes thus to me, as to this Treatise, in his letter, bearing date, December the 18th, 1677: My dearest Brother, I salute you in the true faith, of a personal God, the only and alone true God, the Lord Jesus Christ, by which we shall enjoy eternal life, a testimony of the truth of this, abides in our souls, as a seal while in mortality; I received your consolatory lines, they are like apples of gold; I have drank of them cordials, and I have found them to revive my heart wonderfully, &c.

12. And in another place, saith he, my son is now wholly busied in transcribing your Truth's Triumph; and in another letter after, saith he, my son having finished your last volume you sent me, having transcribed it fairly in a large volume, in folio, hath left a sufficient room, if you are so pleased to insert the residue of your revelations, (for so he was pleased to call them.) In 1678.

13. Also, Mr. Alexander Delamaine, junior, desired of me, in his letter, dated December 15th, 1678, to grant his father and him their request, in sending the rest belonging to that volume, &c.

14. So, that from the desire of these friends, and finding their well liking of them, and of several other friends, both in the city and country, I have gone on with this Treatise with more earnestness, and have perfected my promise in writing it, though not in sending it all up to London, having not perfected it before the death of those eminent friends of Mr. Delamaine's, both, and Mr. John Saddington, that famous believer, and true brother, and faithful friend; as, Mr. Futerall, Mr. Cooper, Mr. Burton, Mr. Cooke, Mr. Shelye, with several others, who are gone before me, leaving me and this Treatise behind them.

15. Moreover, I have been the more encouraged to perfect this work, in that I have had the surviving Prophet's approbation of it, as by the testimony of Mr. Alexander Delamaine, senior, in a letter of his to me, dated London, April 12th, 1679, writing thus:

16. Your last sweet writings I have received, and have read them over to the Prophet, who doth, with all that hear them, approve well of them, and they shall be transcribed with as much haste as can be: pray send me those twelve sheets you wrote to the

Dissenter; I long to see them, if you have a copy of them, &c.

17. And now, having shewed to all that read this ensuing Treatise, the grounds of my proceeding to so large a Treatise, was, in that it was so approved of by such faithful and knowing Christians, whose wisdom is in Christ, as God, from eternity, in time and to eternity, that is, who knows him to be God yesterday, to-day, and for ever.

18. We, who are under this Commission of the Spirit, our learning is the learning of the Spirit, whose life is large, but its voice is still, yet works and will work, and who knows the extent thereof.

19. For salvation truths are comprised in a little room; the true spiritualist hath for his subject, as well as his object to learn by, this short doctrine, "Christ God over all, blessed for ever." Doctrine

20. We have but two Prophets of truth in this age, one is not, and the other is yet in being, they have laid a foundation for faith to build upon, even as aforesaid.

21. Now faith works upon that, and by dwelling there, multiplies in wisdom, and from the true God knows the right devil, and the person and nature of angels, with the nature and place of heaven and of hell, and of the rise of the two seeds, with the soul's mortality, and much more besides. Applied

22. Wherefore, from the knowledge of this, true

spiritual worship comes to be known, and performed by seeing itself to be the seed of the Lord's own body, and to be in the book of life, for this assurance of life is begot, by faith's fastening its hold upon Christ its redeemer.

True worship.

23. Now this operating faith offers true worship unto the true God, the Lord Jesus, who creates in it raptures of joy, and from this joy doth spiritual praise flow, and so hath a return of acceptation which doubles the blessing.

24. But the worship of all Scripturian literalists, let them be of what church they will, hath not the like effect in it, because they know not the true God, nor of what seed they are of, which occasions that fearful darkness in them.

25. Yet we see that the world hath heaps of teachers; but what is the fruits? but more ignorance than if they had none; is it not a strange thing that reason should be so captivated, both in teacher and hearer, priest, and people?

26. A curse is upon the learned and unlearned of priest and people; are not the Scriptures to them a sealed book? their preaching is such they might never have seen them.

27. Therefore to convince the teachers, and stop the mouths of their hearers, I have here undertaken to prove, that all the Scriptures are clear against them, and do justify and give evidence to the faith

of this Commission of the Spirit, as the only truth, therefore have I entitled it Truth's Triumph, or a Witness to the Two Witnesses.

28. And now I recommend this Treatise to the sober, as well as to the faithful Christian; therefore if thou be preserved from judging things that at first may seem difficult, who knows the worth and virtue thou mayest receive by reading hereof? if thou be of the elect, before death comes upon thee, thou wilt close with the doctrine thereof, to the assurance of eternal life, and this is a blessing.

29. And if Providence doth make this Treatise instrumental to the conversion of some, or many, it will add to my glory likewise, so I shall say no more as to this point, but leave it to Providence, whether it shall be born and live, or die in the birth, and never be public.

30. I myself am satisfied, life and salvation is sealed to me, by my faith in this Commission. I have believed, therefore I have written, and I have written what I have believed, and whoever believes what I have written, may have the like return as I have had, which is a certain peace in a seal of life, as aforesaid, to the glory of the true God, the Lord Jesus Christ, blessed for ever. Amen.

THOMAS TOMKINSON.

Sladehouse, May 6th, 1691.

TRUTH's TRIUMPH;

OR,

A Witness to the Two Witnesses.

MATTHEW, CHAP. xiii. FROM VERSE 37 TO 42.

" *He that soweth the good seed is the Son of Man, the field is the world, the good seed are the children of the kingdom, the tares are the children of the wicked one, the enemy that soweth them is the devil, the harvest is the end of the world, and the reapers are the Angels, as therefore the tares are gathered and burned in the fire, so shall it be in the end of the world, the Son of Man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth, then shall the righteous shine forth as the Sun in the kingdom of their Father; he that hath ears to hear let him hear.*"

INTRODUCTION.

IN this Scripture is contained the whole counsel of God as to the knowledge of himself, the knowledge of the right devil, and rise of the two Seeds, the original of all mankind. In a word, Heaven and hell, God and devil, saint and serpent, the office and nature of Angels, the soul's mortality, the nature of the last judgment day at the end of the world, with

the two seeds, with the eternal life and eternal death, fully manifest themselves in this portion of Holy Writ, to all those that have the inward ear of the soul, and are the seed of the Son of Man, the Lord Jesus Christ, that mighty God and everlasting Father, blessed to eternity.

2. This is that unfolded parable, the spirit and life of which becomes a foundation for the Scriptures to stand on; and he that hath the spirit and knowledge of the same in his heart, doth stand on such ground as that he can see into the highest heavens and lowest hell with one turn of his eye, and again upon a direct view can see through the field of the world, and behold the two contrary seeds of Wheat and Tares, Elect and Reprobate, and knows the *seedsmen of both.*

3. But though this parable is unfolded, yet is it but to the seed of the Lord's own body, for it is those
(*a*) Revel. 3. that have the eye salve, (*a*) and the hearing ear; to others it is a mystery and a wonder, knowing not of what seed they are.

Doctrine 1. 4. For since religion hath been painted upon banners by Gospel professors, and maintained by a sword in Princes hands, under the title of Lord of Hosts, the true Jesus or Seedsman of Heaven hath never been known, and if it had, it could never have been affected; for Jehovah in power became Jesus in poverty, reproach, and contempt; and what prince or potentate would submit to this? Not any: for prosperous and honourable errors were ever preferred before afflicted truths.

Applied. 5. Therefore you poor despised seed of the Son of Man, a suffering Saviour, fear not to hold fast afflicted truths for the love of affected triumphs in the glorious kingdom of your Father the Lord Jesus

Christ, which you shall have at the end of the world; for then shall the prosperous errors of your enemies be turned into terrors of a burning fiery furnace, according to this Scripture. But to the matter in hand, and to my text.

6. He that soweth the good seed is the Son of Man, &c. This Son of Man was Christ Jesus, and he sowed this seed when he was in the state of the Father, which was before he became flesh. Now the seed which he sowed was Adam, for as it is written (*b*) Adam was sowed a natural body, yet was Adam God's real seed, (*c*) because the breath of life breathed into that body of his, taken out of the dust, was of the divine nature, (*d*) and by virtue of this divine nature Adam became the Son of God, as well as God, in the fulness of time, became Adam's Son, by clothing his Godhead-nature with pure human flesh, taking upon him even that same nature which before was given unto Adam.

Text explained.

(*b*) 1 Cor. 15.

(*c*) Gen. 2. 7.

(*d*) 2 Pet. 1. 4. opened.

7. Wherefore the Creator, the Lord Jesus, by his wisdom and power, out of one of Adam's ribs, makes a woman, and in them he places a law of generation in these words, be fruitful and multiply.

Gen. 2.

8. In these last words you see, that our God did decree that his seed should generate and bring forth a people, appointed for glory; but before this seed could generate and bring forth, it must be tempted and stirred up to lust by another seed, for the nature of Adam and Eve being of a divine nature, even divine faith, the nature of which being full satisfaction in itself, therefore you that are his seed must know that there could be no motion of desire in the least to the act of generation, until it was cast into the mind by a subtile serpentine Language, and so it was by that wicked one that was cast out of Heaven.

Doctrine 1. Explication.

Text explained. 9. Now that wicked one was the serpent that tempted Eve, and the tree of knowledge of good and evil, of which Eve was not to eat of, for there was but one serpent Angel cast out of Heaven. As it is written, Woe unto the inhabitants of the earth, for the devil is come down amongst you.

Rev. 12.

Opened. 10. This Serpent Angel overpowering Eve by his subtlety, caused her to consent to him (she being left to her own strength), upon which condescension he entered her womb (through her secret parts), being capable so to do, being a spiritual body, and not of a gross substance.

11. Wherefore as soon as he had entered her womb, and being united to her soul and body, his serpentine nature dissolved itself into her pure seed and defiled her throughout, and so became essentially one with her, through which naturally she conceived a serpent dragon devil into a man child of flesh, blood and bone, and brought forth her first begotten son of the devil, yea the very devil, and called his name Cain, though ignorantly she said she had received him from the Lord.

1. Inference. 12. This Cain is the father of all reprobates; this Cain is not of Adam's begetting, but he is the serpent angel transmuted into flesh, and so was of that wicked one, or wicked one himself; therefore it is written, not as Cain who was of the wicked one, and slew his brother, &c.

13. Therefore this Scripture declaring the tares to be the children of the wicked one, and that the seedsman that sows them is the devil, relates both to the serpent angel and to Cain; for the serpent angel became seed through transmutation, but Cain produced seed through copulation.

Proved. 14. And from hence it is that Cain becomes the father of all reprobates, because they all proceed

through his loins; therefore it is that Christ and the Scriptures fathereth all wickedness upon Cain. See therefore what Christ saith by the Scribes that resisted him, You are of your father the devil, who was a liar and murderer from the beginning; which lying and murdering devil was Cain.

15. Even so on the contrary, Adam, he being the good seed of God, he was made father to all the Elect, they all proceeding through his loins, &c. 2. Inference.

16. Wherefore from hence now it is clear to the hearing ear, and to the eye of faith, that Election and Rejection have their originals from Adam and Cain, and that both seeds sprang from these two roots, they being made on purpose for the production of two generations of mankind, for the manifestation of these two great attributes of God, of justice in the condemnation of one seed, and mercy in the justification of the other, that the prerogative power and glory over the creature may be his, to the eternal damnation of the one, and everlasting glory to the other. And who shall dare to dispute against it? None will do it but the reprobate seed of the serpent. Both proved.

17. Thus much by way of explication of the rise of the two seeds. Now follows the divine doctrines that are presented to us in open face, from this unfolded parable, being the very quintessence of all Scripture record.

18. First, in this my text it is clear, that this Son of Man, or Lord Jesus Christ, is the only true God, and though he is called by several titles, as Father, Son, and Spirit, yet is not, nor can he be proved to be any other than one personal Glory in the form of a man, in time, before time, and to all eternity. Doctrine 1.

19. Secondly, it is also evident, that there are two Doctrine 2.

seeds or two generations of people in this world; the one are children of God, the other are children of the devil; the one seed be the posterity of Adam, the other seed are the offspring of Cain.

Doctrine 3. 20. Thirdly, seeing there is mention made of two seeds and no more in this world that are appointed for eternal life and eternal death, hence it is undeniably evident, that there are no devils in this world or any other that is to be damned to eternity, but Cain and his offspring.

Doctrine 4. 21. Fourthly, in that it is also said that the one seed are the children of the kingdom, and that the other seed are as tares for to be flung into the fire; from hence we gather, that the seed of Adam are predestinated unto eternal life, and that the seed of the serpent are from the foundation of the world appointed to damnation.

Doctrine 5. 22. Fifthly, from these words [offend and do iniquity] and [the righteous shall shine] we find from hence that each seed hath a law given unto it; the one the law of Reason, the other the law of Faith; otherwise sin could not be imputed to the one seed, nor grace to the other, upon these two appellatives [offend and righteous].

Doctrine 6. 23. Sixthly, seeing it is said that the two seeds are to receive their rewards at the end of the world, which is eternal life to the one, and eternal death to the other; hence it is clear that the soul of man is mortal and doth die, and so cannot be capable of either eternal joy or sorrow without the Resurrection and gathering together by Christ and his Angels at the end of the world.

Doctrine 7. 24. Seventhly, in that it is said that at the end of the world the children of the wicked one shall be cast into a furnace of fire, where shall be weeping and

wailing and gnashing of teeth; from hence we collect, that the nature of the reprobate's torment, is an eternal fiery vengeance both upon soul and body at the end of the world; then endeth the devil's kingdom of power and glory.

25. Eighthly, in that this divine oracle doth say, that at the end of the world the righteous shall shine as the sun in the kingdom of the Lord Jesus; from hence it follows, that all the seed of Adam, who are the seed of God's own body, shall have glorious bodies and possess a personal glory in the presence of their God and the holy Angels, with astonishing new joys continually springing from their own seed of faith in that kingdom above the stars of all soul ravishing delights. Doctrine 8.

26. Ninthly and lastly, in that the period of this unfolded parable ushers in these words, saying, he that hath ears let him hear; from hence it is clear that none but the seed of the Son of Man hath the hearing ear of Heavenly truth; but I shall forbear at this time the prosecuting of this, being that it would make my Treatise too large. Doctrine 9.

27. Wherefore, now in the handling of these eight distinct observations, or divine doctrines, there will variety of matter ensue; and first of the First Part.

THE FIRST PART,

TREATING OF

CHRIST THE TRUE GOD.

CHAP. I.

CONTENTS—1. *How God became Seed.* 2. *A great Mystery to understand Christ's Incarnation.* 3. *Jehovah became Jesus.* Doctrines.

1. THAT the Son of Man should be the eternal God is a great mystery to know and to declare, yet the knowledge hereof is revealed to us, so far as to understand, that he who made man became man, and dwelt amongst us.

2. He that was the Seedsman became Seed himself, therefore called the seed of the woman, because he took seed of the virgin wife Mary, which seed as he took was the seed of Abraham, which was the seed of Adam, which was the seed of faith, which was the seed of God, and so he took upon him his own seed, but changed into a condition of mortality, by dying unto his own seed, that was made mortal, and so quickening in that mortal seed, he became this Son of Man as to the human nature, but as to the Doctrine 1. Gen. 3. Opened.

divine nature he was the Son of God, yea, very God, as well as very man.

A Mystery yet revealed.

3. Though this mystery be deep, yet the divinity is true; and although the surviving Prophet doth say in one place that he wanted words to set forth the mystery of God's becoming flesh, yet doth he know more concerning it, and hath declared more than ever either Prophet or Apostle did, or ever could do, and we who believe are made partakers of their knowledge, besides our own experience which we daily get, by reading the three Records of water, blood, and spirit.

4. And the benefit we receive is much, for it brings with it eternal life, according as it is written, saying,

John 17. 5. opened.

It is life eternal to know the true God, and Jesus Christ whom he hath sent.

Philip 4. 20.

5. These two particles [of, and he] doth not divide the titles into two persons, no more than that other

1 Thes. 1. 3. & 3. 11.

saying of Paul, where he saith, Now unto God and our Father be glory, &c.; but it is expressed in reference to the twofold appearance of God.

Doctrine 2.

6. Hence the meaning of these words is no more but to read it thus: to know that Jesus Christ is the true God is eternal life, and so that Scripture is unfolded, and joins and twists itself with that other Scripture, *He that hath the Son hath life.*— 1 John, 5. 12.

1 John 5.12. John 1. 36.

7. Now these two sayings joined together with a third become impregnable [he that hath the Son hath the Father also.]

Matt. 7. 25. 1 Cor. 10. 4. Applied.

8. Here now is a rock and a sure foundation for to build upon; the gates of hell (though thousands more be up in arms there, than in the narrow gate of heaven) can never, I say, be able to destroy the faith that is builded here; therefore my faith in the God

of a despised Christ, shall, by his grace, ascend so high as to demonstrate in some measure, what the true God was before he became flesh, and what he is now and will be to eternity, and of the inexpressible benefits that accrue to us by our knowledge of him who is blessed to all eternity.

CHAP. II.

1. *God is without all beginning and knows no beginning of himself. No end to the two Seeds after their Resurrection. God himself alone, yet a Kingdom in himself. Of the Properties of Divine Faith in the Saints, and in their God and Father. Of the Creation.*

Doctrines.

Doctrine 1.

1. YOU that are under the teachings of the Spirit may know that God was from eternity, that is, he was without all beginning, and before all time; therefore let none propose this question, to ask, what was before God, for nothing can be before or after eternity; neither let no man ask how God became to be God, for that which is known to be from eternity, is not capable itself to know its beginning.

Psa. 41. 13. Isa. 9. 6. & 63. 16. Deut. 33. 27.

2. Therefore it is that the Creator himself doth not know how he came to be God; for as the Prophet saith, If he knew a beginning of himself, then would he know an end of himself: for this is certain, that where there is a beginning, there will be an ending, but that which hath no beginning, will have no ending.

Divine chap.

Objection. 3. But some men may say, if every thing that hath a beginning will have an ending, then the joys of the Saints and the torments of the reprobates will terminate and have an end, for they were both seeds created in time, and that which hath its beginning in time, will end in time; to this I answer,

Answer. 4. Although the two seeds were created in time, yet the matter of which they were made of, was from eternity; for the serpent angel was produced and made, both spirit and body, out of the substance of water and earth, being an eternal chaos of senseless and confused matter, in the place where the person of the Creator was resident.

Gen. 3. 19. 2 Pet. 1. 4. 5. And as for Adam's body, it was made out of the dust of this earth, the substance of which was from eternity, and the Spirit that was breathed into Adam was of the divine nature.

Opened. 6. So that we see, that the matter that both the seeds were made of were from eternity, and that brings them both into a capacity of eternal life and death.

Doctrine 2. 7. But to the matter aforesaid, the Creator was himself alone before any sensible living creature appeared in his sight, and yet did he not want company to associate himself with, because he was a kingdom in himself.

8. For this we are to mind that our God is a kingdom himself, and a kingdom in himself, therefore in his mortal state he called himself the kingdom of God, and John calls him after his glorification, the New Jerusalem, and the City of God, and a four-square City, having reference to his arms and his legs, when stretched forth upon the Cross, then was the Holy City seen to be four-square.

Luke 10. 11. Revel. 21. 2. Explicated.

Amplified. 9 And our Lord may most fitly be called a King-

dom and City, if we seriously ponder in our minds the variety of those divine qualifications that are inherent in his blessed person ; for these glorious and heavenly properties operating in the person of God, do make him become a City in himself: for what necessity of much company without, when there is such society within, and in such harmony, and it must needs be so, in that it all proceeds from one divine voice, called Faith.

10. A taste of this is most lively felt in many of these children of the kingdom ; for as their Lord is, so are they in their measure, for the divine nature in them are streams from the same fountain, which doth abundantly nourish them.

11. Now those that have these companions within, have many times more variety of pleasures, than if they had a hundred companions without, unless they be such, that in wisdom and nature answer to the spiritual companions within, which if they do, then there is a blessed union, and it adds to the glory and makes strong and victorious. 2 *Cor.* 1. 11.

12. Even thus it was with the glorious Creator, he having these divine properties infinitely dwelling in him, must needs possess full satisfaction in himself, and not only so, but from the increase of wisdom, &c. in his heavenly and blessed nature of unutterable infinites, he must on necessity abound with continual new joys and ravishing glories.

13. Wherefore from his divine revelation and increase of new wisdom, power and glory, the Creator did foresee that his unsearchable wisdom lay hid in the infinite power of his word speaking, and the knowledge of his mighty power, together with his royal will and pleasure, was the glorious wheel that

Doctrine 3. from 5 J. R. 3. 15. 19.

moved him to form living creatures to appear in his sight.

5 J. R. 3. 14. Which, upon the counsel of his will, he did most abundantly, Angels and man being the chiefest beings made purposely for his spiritual society, and then did the Creator take pleasure in the work of his hands, because in the hand is power, but the Creator's work in the creation of every thing was without any bodily labour; it lay in the virtue of his word speaking only.

1 John, 1. 3. 15. And now had the Most High God enlarged his kingdom, and got spiritual companions without him, Angels being chief, but Man the chiefest, he having the nearest fellowship, according to the saying of John, saying, You have fellowship with the Father and the Son, which Father and Son is one God, as shall further appear hereafter.

CHAP. III.

Doctrines. *The Creator a God of a glorious form from Eternity. What the form of his uncreated Person was. Of the darkness of those that deny God to be in a Form.*

Doctrine 1. 1. IT is already declared, that the Creator's most glorious Spirit, is infinitely full of all divine virtue. Now is it to be shewed, that these holy and divine properties, as faith, love, justice, righteousness, goodness, truth and wisdom, with all other virtues, cannot be sensible of its divine excellences, or be a perfect blessedness, unless he hath a distinct body

suitable to his glorious and eternal Spirit, to enjoy his divine pleasures to himself, and at his pleasure to distribute by measure into the spirits of elect men and Angels, the inshining glimpses of his incomprehensible glory.

2. For if it were as Reason hath imagined, in the prudent of the world, that the Creator were an infinite Spirit without any body or form, and that his formless Spirit infused itself into the whole creation, then could there be no God at all, unless the creature were God, it all participating of his spirit, in that its life were God's life and spirit, and then there would be as many Gods as living creatures, and then would the ox and the ass be more noble than an Angel, for the life and nature of Angels is different from the life and nature of God. Illustrated.

3. But such as are the seed of the Lord's own body they are enlightened from above, by this his last commission, to know, and may comprehend in the verge of their understandings, that as the Most High God was a most substantial personal glory from all eternity.

4. Wherefore from hence, then, you the quickened seed of faith must know, that it was of absolute necessity that he should continue and remain in his own divine centre, and so for ever be a distinct glorious being, that as in time he gave being to every creature, so there should still be and remain an everlasting distinction between the changeable creature, and the unchangeable Creator. 5 J. R. 20. 24. Doctrine 2.

5. And now to prevent an objection, this know, that though the Creator did in time change his Godhead glory into flesh, yet the purity of his nature neither was, nor could be changed, but only his infiniteness laid down in flesh for a season. Explicated.

5 J. R. 18. 16. 6. That he might for an everlasting astonishment unto men and Angels, clothe his God-head spirit with pure human flesh.

Verse 24. 1. Inference. 7. Again, you are to know, that the form of the uncreated Majesty, before he became flesh, did not consist of any elementary matter, but it was a bright shining glory of uncompounded purities of so unutterable a nature in virtue, as that it was swifter than thought, clearer than chrystal, sweeter than roses, more purer than the purest gold, yea, and infinitely more glorious than the sun.

2. Inference. 8. Behold, you Saints, and wonder that this infinite Spirit should change itself into flesh; yea, be wrapt up in rags of flesh, and remains now in a body of flesh and bone; but this body being now glorified is as glorious, yea, this his body of flesh and bone is more glorious than it was before, when it was a spi-
Acts 9. 8. ritual body; for a very glimpse of this his new spiritual body of flesh and bone glorified, struck Paul
Revel. 1. 17. blind, and so it would have dazzled John's eyes too, if his eyes had not been strengthened above nature, or the person of Jesus presented unto him with a veiling a part of his glory.

3. Inference. 9. Moreover, although the body of the uncreated Majesty was of so pure, thin, light, soft and sweet nature, yet was it absolutely from the crown of his glorious head, to the soles of his divine feet, like
5 J. R. 18. unto the first man, Adam, not the visibility of their persons that differed, but the glory of them only.

A Use of Reproof. 10. Now the learned professors resist this doctrine of God's being in the form of a man, and what is the reason? Is it not through some guilt of fleshly lust, which is in their natures, thinking the same thing should be in the person of God as they find in themselves, were he in the form of man; but I will not ex-

hort the wise of the world to change their judgment, for they can but believe from the bare letter and the dictates of their own reason, which they have derived from their father the fallen angel, in the spirit of Cain.

11. But it is the seed of the Son of Man, that in time of a commission when true prophets are sent to enlighten that seed; they, I say, can trace the footsteps of the prophets till they come to the paths of God, and so find him out and know him, when their faith beholds him. 1 L. M. Ep. A Use of Consolation.

12. Thus doth the seed of faith, and the seed of reason, each of them run forwards in their several channels, until they come to their fountains, and there they drink; the one seed comes to God and believes that he is one personal glory, the other seed is flung out of Heaven, and hath lost its knowledge. Heb. 11. 6. Applied to both seeds.

13. Therefore, said Christ to his own seed, to you it is given to know the mystery of the kingdom; but to them, that is, to the seed of the wicked one, it is not given to know the kingdom, to know the true God; for the true God is that kingdom, and to the seed of Cain that kingdom is a mystery. Matt. 13. 11.

14. Therefore, am I now resolved to address myself to a free and full dispute with the sons of Solomon for their farther convincement, for it is at hand now to be proved against all gainsayers, that the Creator he is a God of a glorious form, and was, and ever will be, in the form of the first man, Adam.

CHAP. IV.

Doctrine 1. *God is in the Form of a Man.*
Doctrine 2. *No Nature without a Form.*

1. O, ALL you wise Rationalists and Scripturian
Phil. 2. 6. 7. merchants, do you not find it written that Christ is not only equal with the Father, but in the very form of God; then must God be in the very form of man, if Christ was in the form of a man.

2. Again, doth not the Scriptures abundantly prove this. What is the meaning of Moses, when he said, that God created man in his own image and in
Gen. 2. his own likeness? Had not these words relation to Adam's body as well as his spirit? Surely it had,
Ephe. 4. 29. Opened. although it be written that we are created after the image of God in righteousness and holiness, as Paul saith.

3. Can righteousness and holiness act forth itself without a body? Or do you ever read that righteousness and holiness was ever acted forth in, or by any other form, but the form of a man? When
Matt. 6. God said, be you holy as I am holy, what, must their
Lev. 11. 44. Opened. souls run out of their bodies to be like him? If they did, they would be nothing. Where would mercy, justness, meekness, and humility be? Why there could be no such virtue in being did not that nature centre in a body. It is said we are created in Christ Jesus unto good works: can good works be done by the soul without its body?

Cleared. 4. Again, every living being was created with a body; why then should not the Creator have a body,

and if a body and form, why not the form of a man, seeing no creature was made after his image but man? But more of this in Chapter V.

CHAP. V.

How that the principle of God's being a Spirit without a Body, is derived from Cain's Seed. The World's doctrine.

1. THIS principle of God's being a Spirit without a body, is derived from the offspring of Cain; for none of that seed would ever own the God of the Children of Adam to be the true God, but did ever create to themselves a God of their own imagination. Heathen doctrine. Doctrine 1.

2. For all the Heathen philosophers do teach that God is a Spirit without a body, and is diffused through the whole universe, every creature participating of his nature. This is the doctrine of Pliny, Plato, Pithagoras, and others. How proved.

3. And when any man had attained to some high pitch of reason, then they presently concluded that God was come into them, or a great part of God at leastways; for their Spirit God was of such a bulk, as that he could diffuse himself into all, and he that had a great measure of wisdom, was honoured as a God.

4. This principle took its ground in Nimrod, that great monarch and first establisher of idolatry, and the first grand persecutor of God in his select seed, therefore called the mighty hunter before the Lord. Some of the Jews say that he persecuted Abraham The antiquity of this principle proved. Josephus, lib. 1. c. 3.

for acknowledging one God in the form of a man, and cast him into the fire, saying, let the God whom thou worshippest come and free thee by his right hand.

Rchama, Jew Rabie.

5. This Nimrod, having the fulness of the Angels nature in him, made him exceeding proud, thinking himself equal with God, for he was owned as a God; and hence it was that those princes and potentates that came after had their statutes erected, giving forth a law to do adoration to them, conceiting their Spirit God to be in them after they were set up, as one Arnobos confessed before his conversion, saying, I did speak unto it and flatter it, as though some present virtue was in it.

National church, its doctrine the same.

6. Now, doth not the Scripturian letteralist receive this doctrine of a formless God, and not only so, but glory in it as the fountain of life? Do they not shew themselves the children of Belial, for Belial is derived from Bel the son of Nimrod? One would think that Scripture professors should have a light surpassing Heathens concerning God, and yet they are as dark in their minds as the blind Heathen; for though they have eyes, yet can they not see, &c.

Proved.

7. Otherwise that great learned Augustine could not but have acknowledged that God was a glorious substance, and his form the form of a man; yet he joins with the Heathen, and praises Plato for holding that God hath no body: therefore he argues thus, saying, if God were a body, he should have substance and form, and be subscribed to place; but saith, God is every where present, he is in all places at once.

8. Yet no place includes him, for he can be present, and unconceived, and depart away again unremoved (said this doctor). Now is not here a great

wonderment of an infinite nothing, and yet is every thing, that is every where, and yet no where? Oh! palpable darkness. Oh! blind ignorance and sottish senselessness, what confusion and contradiction is here?

9. And Cresostom and Gregory are as dark as he, for they say that God is a spirit without a body, even as Plato, Thales, Democritus, and the Stoicks held; furthermore, Cresostom and Gregory say, that not only man, but the Angels nor the Archangels neither can or do see God, and their children in these days do say the same thing, which shews that the same error is entailed upon them; therefore said one of the learned priests of this age, that it was a great question whether we shall immediately see the essence of God in heaven, or only see him in the glorified Redeemer.—Again he saith, that he is uncertain whether seeing face to face, be an immediate intuition of the essence of God.

10. To this purpose writes several others, which would be too tedious to relate. I shall only recite the sayings of learned Carill, who, on the 9th of Job, and verse 12th, saith, that neither Moses, Job, nor any Saint in Heaven did, or ever can see God; and Baxter questioneth whether ever any Saint or Angel in Heaven can see the essence of God or no. Carill on Job. Baxter.

11. Behold, what darkness is here, even Heathen like. Now you seed of the Son of Man, give glory unto your God in honouring his prophets, for they have taken you by the hand and led you into the paths of God, the Scriptures, and unlocked it to you; so that by faith quickened, you see your God, and do know that he is a personal God, and at the Resurrection shall see him face to face, as I shall make it Applied.

abundantly appear in the eighth part of this Treatise. Have patience till then, and rejoice withal.

12. For this we may know, that these mens' disciples and hearers, can have small comfort in their hearts, when as they are taught that they must neither see God in this life by faith, nor in the life to come by spiritual sense, and so they must never see him at all; in these dark spirits is that Scripture fulfilled. 2 *Tim.* 3. 7.

Isa. 5. 13. Again, saith Carill, though Isaiah said he did see God, yet he was judged by the Jews to come to the pitch of high blasphemy for so saying, making God corporeal, and for that the Jews put him to death, together for calling the Jews the rulers of Sodom, &c.

14. In answer to this, I shall not deny but that the rulers of the Jews might put the prophet to death for his doctrine of a personal God; but this I say, if they did, they will never see the face of God, but shall be kept out of his kingdom, as all will do that despise and speak evil of a personal God.

Carill. 15. And Carill himself hath come short of the glory of God; for saith he with them Jews that were rulers of devils, Isaiah did not see God; he saw, said he, but a manifestation of God. Now what was that manifestation, if it were a shadow? Then it were not God, but the dark reason of Carill put a shadow upon God, and so it would not be God as Isaiah saw, but the dark side of God, as the Ranter said.

16. Therefore this doctor gains nothing by alleging that the prophet Isaiah was put to death, for affirming God to be visible and to have a body; for though this principle of the Jews be as old as Isaiah,

yet it is a lie: for let no one boast of tradition, conceiting it to be ever the truer, because the custom and practice hath been so long, for error and false principles have been ever since Cain; therefore in matter of religion, it is no pleading for custom, antiquity, or tradition; for Antichrist in Cain was before Christ in Abel. Error is old.

CHAP. VI.

1. *How that those that Worship a personal God are the Seed of Faith.* 2. *Why this principle hath not been public. How God, being without Form, is the Language of the Sons of Cain; being in Form, is the Language of the Sons of Adam.* Doctrines.

1. ALTHOUGH Augustine doth say, that they may be ashamed that say God hath a body, yet none of Adam's seed, being truly enlightened, were ever ashamed of it; for it is certain that there hath been a remnant in all ages that have not bowed in their souls to Baal, but no age was there so many as believed in a personal God, as when the Apostles' Commission was extant in the world, as in the time of the Ten Persecutions. Doctrine 1.

2. All that time there was many that believed and taught that God was in form of a man, and how that Christ Jesus was that God, and that his Godhead Spirit was the everlasting Father, and his powerful Spirit was the Holy Ghost, and

3. These people that professed this faith were called Sabilians, from one Sabilis, their teacher, and were afterwards called by the name of Athrapamorphets, which name signifies the adorers of a God that hath all parts of a man.

Why truth cannot be public.

4. But the reason why this principle hath not been public, you that are skilful in truth may know, was for these two causes; first, in that the mystery of God, as to his form and nature, were not to be fully published until the commission of the Spirit came forth, and therefore it was but sparingly delivered of by the Apostles, because their work was to worship God in the name of a Son, as well as in the name of a Father, because of his twofold appearance; and therefore in their doctrine they preached the faith of a personal God, but in that they clothed it with the appellation of several titles, it appeared more intricate and mysterious; but yet there was enough declared by them to prove one personal Majesty and no more, to every discerning eye.

Proved by two Reasons.

2. Reason.

5. But then, secondly, this principle of Christ the only God, the cause why it hath not been public was, in that it never could be countenanced by earthly authority, but ever hath been suppressed through laws that have been made for that purpose by angelical devils.

Amplified.

Revel. 11. Opened.

6. For as soon as Reason in the Gentile power had got the outward Court of the Scriptures into their hand, then did they subvert and suppress all men, and made them bow down to their way, telling them that they were the men that must interpret Scripture, and so they sat in the Apostles' Chair, even as the Scribes, Lawyers, and learned Rulers of the Jews sat in Moses' chair, teaching for doctrines the traditions of men of Canaanitish offspring.

Matt. 23.

7. And this was one of the doctrines of the Jewish Rabies, to wit, that God consists of no form; very many of them did teach, saying, neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand, nor left hand, nor face, nor back parts, nor sitting, nor standing; and where it is said, he that sitteth in the heavens, doth laugh, &c.; these wise men of all such places have said that the Law speaketh after the language of the Sons of Adam.

8. But sure it is these wise men speak a language according to the language of the sons of Cain, and they conceit that their Law speaks so too; for they will have the Law to speak as they speak, for in that the Law doth not declare to them the form and nature of the true God; therefore by their interpretation they force the Law to affirm what they imagine of God, or else to say that the Law speaks after the manner of their own manners, speaking one thing, but doing another. Error discovered.

CHAP. VII.

1. *The Doctrine of a personal God the Language of the Seed of Adam, and will continue for ever.* 2. *How Jacob could wrestle with God, and how the Angels appeared and did eat and drink.* 3. *How Moses could see God.* 4. *And how Moses and David did teach that God was in the very form of Man.* Doctrines.

1. BUT in that Moses and the prophets are the children of Adam, they in their Law do declare that Doctrine 1.

God hath a glorious body, and that body in the form of a man, and this is the proper language of the Sons of Adam that hath been for ever amongst Adam's seed, and will continue for ever; first, because it is the true lip or language of heaven; secondly, because it is the soul-doctrine of all the true prophets and apostles; and, thirdly, in that it is engraven in the tables of the heart by the pen of a divine diamond.

Proved.

2. Oh! you knowing seed of Adam, you may behold it written, and read the record both within and without, according to Moses's testimony, that God created man in his own image, likeness, and similitude; also Moses hath said God talked with Adam, talked with Abraham, and walked with Enoch; and Abraham, Isaac, and Jacob, they talked with God, and it was God that wrestled with Jacob; but some may say how could Jacob wrestle with God, seeing that God was a spiritual body, and not of a gross substance as Jacob was; unto this I answer,

Gen. 2. cha. 3. 9. 11. 13. ch. 12. ver. 1. 7. cha. 5. ver. 24. cha. 32. 29.

Exod. 29. Opened.

3. The most glorious Creator, as he did at that time lay aside his heavenly robe of divine glory, even so did he appear in a solid body as a type and figure to Abraham of what he should have as from his loins, not that his body was changed from its nature, but only veiled with a solid semblance.

Angels nature. Opened.

4 Much like as the Angels did when they appeared to our forefathers; they then as it were divested themselves of their glory, and appeared as mortalized for a season, and so did eat and drink with man as if they had been as mortal men, when as it is certain that they remained spiritual at that time, only they veiled their glory, and the meat they ate did not pass through them and return into the draught as it doth with man, but was dissolved or swallowed

up into their own nature; for their internal fiery glory did convert it into its own substance, as we find that the nature of fire doth diminish the substance of that which it takes into itself. Even thus when the great Jehovah hath appeared unto man, he hath either veiled himself or veiled the eyes of his servants, that his glory might appear, but as their spirits might be capable to behold; for no mortal eye is capable to behold God as to the glory of his essence. Explicated.

5. Therefore when the glorious God, upon the request of Moses, would manifest unto him his personal presence in his form and glory, yet nevertheless was he constrained to cover the eyes of Moses, whilst his face and fiery flaming eyes were towards him, to the end that Moses might have power in the organ of his external eye to behold the glory of his back parts. Exod. 24. 10. Cha. 33. 11. Ver. 20. 22. Proved.

6. Whence, therefore, the Lord having left Moses in the cleft of a rock, laid his hand upon Moses's face as he passed by, to hide Moses until he had turned his face by, that so he might see his back parts, because his face was too glorious for Moses to behold. Doctrine sound.

7. Again, Moses saith that God looked down from heaven, that God came down from heaven, that God went up to heaven, that God heard, that God saw, that God had eyes, ears, hands, and a mouth whereby he spake the Ten Words of the Law, and not only so, but that he wrote it with his own fingers. Deut. 26. 15. Gen. 11. 5. & 7. 12. & 17. 22. Exo. 19. 20. & ch. 20. 1. Gen. 1. 10. 31. & cha. 3. 10.

8. Moreover, doth not David attribute hands, ears, mouth, and tongue unto his God; and in the 94th Psalm, he proveth undeniably that God hath all these parts of body. In that Psalm, David was troubled to see wickedness so much abound, and Num. 14. 28. Exo. 31. 18. Psa. 119. 73. & 34. 15. & 33. 16. 18. Psa. 2. 5. & 85. 8.

he shews the cause wherefore it was that the hearts of wicked men were fully set in them to do evil, and it was because they did think that God was some infinite formless Spirit that could neither hear nor understand.

Cleared. 9. But for this their wicked imagination, David calls them fools and brutish people, and convinces them of their ignorance, telling them that he that made the eye should he not see, and he that planted the ear should he not hear, and he that teacheth man knowledge shall he not have a heart of his own to understand, &c.

Abraham to Father's eye. 10. Behold now, my friends, is it not evidently declared that the true God is in the form of a man; what need be more said: if there did, there were more variety of proof at hand, but time would fail to divulge one half of what hath been said by true commissionated prophets and messengers of the Lord's own sending, and yet, notwithstanding all this, the Scripturian Merchants count it a shame to acknowledge such a God; but those that be filthy, let them be filthy still.

Rev. 22. 11.

CHAP. VIII.

1. *Shewing how that the Principle of God's being a Spirit without a Body, is the inducement to Atheism.* 2. *The Learned English Scripturian Doctor contradicts himself and condemns the Scripture, charging it with untruth in its Declaration of a personal Majesty.* Doctrines.

1. LIKE as that man that goeth into his garden more for the love of the colour and beauty of an herb or flower, than for its virtue or goodness; being thereunto enslaved either from his own fancy, or because of an ancient praise to that colour, is not to be reputed wise. Preface. Similitude.

2. Even so, likewise, that man is not to be counted truly religious or spiritually wise, that walks into the garden of the Scriptures, not for the flower of truth, but for the colour of ancient received opinion, minding nothing more but as it agrees with ancient received opinion, or imagination of such as have been counted wise.

3. For in the nature of Reason, that depends on custom, there is not so much or great love to the truth of a thing, as there is a desire for the maintaining of its own opinion; hence it is that learned Reason loves or honors Scripture truth no further or otherwise than they can force it to acquiesce with their own imagination. Doctrine 1.

4. Also, again, learned Reason that seeks for honor, makes not truth the ground of its faith, but it claspeth either upon long custom, or man's counsels, Doctrine 2.

or the authority of princes, or on great multitudes of people, or else on outward glittering shews of holiness, &c.

Doctrine 3. 5. Wherefore if the truth of the Scripture, yea, the very literal record itself might be the ground of belief, then would the principle of God's being a Spirit without a body, fall to the ground, and there vanish away like smoke; then would there not be so many Atheists as now there is, for most certain it is that this heathenish principle hath made most professors mere Atheists; for that the Scripturian and Anti-Scripturian differ nothing but in name.

Proved. 6. These things do I clearly apprehend, by viewing their writings and hearing their reasons; for by their words and by their works are their spirits made known to me; an instance of which I shall here give for a further information to such as willingly would not be deceived.

Doctrine 4. 7. In my perusing a Treatise of one Doctor More's, called his "Natural Cabala," upon his expounding the three first Chapters of Genesis, I find these words of his verbatim,

Dr. More's "Natural Cabala."

8. When God came to the greater masterpiece, man, he encourageth himself, saying, go to, let us now make man, and I will make him after the same image and shape as I bear myself, &c. So God created man in his own shape and figure, with an upright stature, with legs, hands and arms, with a face and a mouth to speak, and as God himself hath. Again, saith he,

9. God, taking of the dust of the ground, wrought it with his hands in such a temper, that it was matter fit to make the body of a man, which, when he had but framed, was as yet but like a senseless stature,

till coming near unto it, with his mouth he breathed into the nostrils thereof the breath of life.

10. Again, when God had made a woman of one of Adam's ribs, he took her by the hand and brought her unto Adam; for when Adam was awaked, he found his dream to be true (for he dreamed that he took a woman out of him), for God stood by him with a woman in his hand which he had brought. Note. It was Revelation.

11. Lo! hear you, Church of England, what doctrine your learned doctor hath preached; hath not he here declared God to be the very express image of Adam, but doth this doctor believe as he saith; no: he doth but dissemble; for in his defence (or forced violence) of his literal Cabala, he doth utterly destroy or condemn his former doctrine of a personal God; he speaks the faith, but believes it not, but contradicts it, saying, that it was the opinion of the Athrapamorphets that God had all the parts of man; this opinion he calls vain and ridiculous, saying, again, that it is contrary to the idea of God to have figure and parts, as his great grandfather Austin had said before. The Doctrine above contradicted

12. But why then did he say before that God had figure and shape, and that God himself did declare the same; why he did not declare it, he said, because it was truth; neither saith he is it truth, although the Scriptures declares it; for, saith he, it is manifest that Scripture speaks not according to the exact curiosity of truth, describing things according to the very nature and essence of them, but according to their appearance in sense and the vulgar opinion. TheDoctor's blasphemy.

13. Now you seed of the Son of Man, do you not see where these literal-mongers are? Do they not manifest themselves to be Atheists? It is not Dr. More alone, but thousands; for the Doctor saith

it is not his judgment alone, but the judgment of Cresostom, Bernerd, Aquinus, and Augustin also.

His further blasphemy.

14. But if you would know wherefore it is that the Scriptures hold forth such things, and yet are not truth, why this doctor's answer is, that God and his prophets doth permit the ignorant and vulgar sort of people to conceit of God as having shape and figure, because, saith he, the rude multitude conceive it a great advantage to think of God as some all-powerful person, that can personally appear to them, and chide them and rebuke them.

15. This, saith he, takes more with them than Omnipotency placed in an immaterial being, so that it was requisite to the ignorant to have some finite and figurative apprehensions of God, and there was nothing so fit as the shape of a man, and this dissembling, this doctor counts true prudence and pious policy.

Application.

16. That dissimulation and deceit, is the fruit of worldly wisdom, it is most certain; but this doctor would have it to be the effect of heavenly wisdom.

17. Now what is this but counting the Scriptures a lie, and an offering violence to the fundamental law of heaven? Oh! that the Lord God of heaven would be pleased to cause this his commission of the Spirit to be made known to all whom he will save, that they may be delivered from such sophisters, and may know him, as he is declared by his prophets, for an everlasting consolation of their souls.

CHAP. IX.

1. *Of God's becoming a Child.* 2. *Some ancient Prophecies recited.* 3. *How Enoch was the Priest of God, with the Manner of his Teaching.* Doctrines divine.

1. NOW, having proved to both seeds, how that the true God hath a true, perfect, substantial body, distinct to himself for everlasting, and that it was in the form of the first man, Adam, now it remains for me to declare how that eternal personal God humbled himself and became a child, by clothing his pure Godhead Spirit with pure human flesh, dwelling amongst us here on earth a matter of thirty-three years, and did eat and drink with man, and by man-devils, the seed of the wicked one, was he crucified and put to death in that body of his flesh, but quickening again by virtue of his Godhead Spirit, in that it was too potent for death to keep under, and rose and ascended to his kingdom of glory, and there doth he in his blessed body of flesh and bone glorified, shine as the sun, and is God over all, blessed for ever; Amen. Doctrine 1.

2. This my epistle now is not communicable to any but the seed of faith, being too sublime for the children of the world to comprehend. Now, therefore, hearken to this all you, the seed of the Son of Man, for it is your life and your glory to know your Redeemer; for, for your sake and in your seed are revelations written. Prologue.

3. That your Creator was a spiritual body, in form of a man, hath been declared to you already: now shall my faith endeavour to unfold his wisdom and

power in his transmutation into a body of flesh and bone, which was an action of a wonderful humiliation, to the astonishment of men and angels.

The doctrine proved. 4. Wherefore, in the fulness of time, his eternal Spirit moved him to descend from his throne (immediately (after the forewarning of Mary the Virgin by his angel of his incoming), even as swift as thought, insomuch that the eternal God was in the womb of the Virgin before she was aware of him, only by a wonderful change in her soul she felt him converting his Godhead glory into flesh.

Illustrated. 5. This was that wonderful mystery of God the everlasting Father, manifesting himself in a body of flesh, at which most men and women stumble and perish; for who can believe this report? none of the wise of the world, for a God of a non-omnipotency, the immaterial being, will take the best with them.

6. But you, my brethren in faith and truth, behold your Redeemer, who (as one said) came skipping upon the mountains, bringing glad tidings of peace, skipping from heaven to earth, from the throne to the cradle, from the cradle to the cross, and from the cross to the crown again.

Amplified. 7. Oh, you Saints, be astonished with admiration at the wonderful love, meekness, and humility in your good God and gracious Redeemer, who was the very brightness of heaven, the paradise of Angels, the redeemer of men, the death of death, the king of saints, and yet should be so poor as not to have a Doctrine 2. house to put his head in, nor a penny to pay tribute till he had received it of a fish. Oh, you Angels, look down (said one) and you may see the Almighty at the feet of man.

8 Lanctansius had some ancient prophesies of

Christ from one of the Sibels. His words are as followeth :

9. Thy God, thy good, thou brainless, senseless dust, not know who past and played in mortal words and works below. Doctrine 3.

10. Afterward it follows : he shall be taken with the ungodly, and they shall lay hold on God with wicked hands, and spit their venomous spittle in his face ; he shall yield his holy back to their strokes, and take their blows with silence, lest they should know that he is the word, or whence he came to speak to mortals : thou foolish nation knowest not thou thy God. Doctrine 4.

11. Ovid had these words from one of the prophets ; God takes a view on earth in human shape. Doctrine 5.

12. I have caused, by my order, these verses following to be in legible and capital letters by the painter, to be set up in my house for every one that comes in to read, which were by me collected from an old author, being thus, verbatim :

13. I, who at first did make all things alone, Doctrine 6.
Am vainly asked my number, being one;
Three did not the work, it was only I
That in these three made this great Zizogie ;
I know no three persons, I am the God-man alone,
In one single substance clothed with flesh and bone.

14. But, my endeared brethren, above all that ever I read, next unto the Scriptures, that doth bear testimony to the truth of God's becoming flesh, is contained in the twelve Patriarchs blessings of their All the foregoing doctrines powerfully and clearly

children, and I question not but that these writings are infallibly true, and did undoubtedly proceed from the sons of Jacob, whose prophecies shall be recited in the next chapter.

Proved. 15. Yet, mistake me not; for it did not so proceed from them as that all their speech and blessing was from their own inspired wisdom, but these divine prophesies of their God's becoming flesh, did most of them flow from Enoch; for many prophesies of God's incarnation were published by Enoch and other prophets, but came to be lost.

A Preface to the proof from Enoch.

Doctrine 1. 16. Nevertheless, I will not positively affirm that Enoch did write down his own prophesies, for there was little writing or none in those days; but this I am confident, that the prophesies of Enoch were well known unto all the families of the faithful, being the ground of their faith at that time, and it is evident that there were very many families in his days, they all depending upon the teachings of Enoch.

Proved. 17. For as Enoch was the seventh from Adam, so all the heads of the six families or generations were alive in the days of his prophesies; for Enoch was born about the six hundred and twenty-second year of the world, and Adam lived nine hundred and thirty years, so that Adam lived till about the three hundred and eighth year of Enoch's life; so that Adam received much benefit and comfort in the latter end of his days by the prophesies of Enoch, the sixth from him, being his own seed and nature.

18. So that all these six heads, being all sons of God, honoured Enoch as the priest of God, and all their offspring that took of their seed and nature, were educated up in the faith of Enoch's prophesies, and this benefit was to the fathers before him.

Illustrated. 19. And for the generations following Enoch,

they taught it traditionally, from father to son, &c. Now this was as much authentic, and every way as much effectual, as if it had been recorded in books; for the table of the heart is the only place for spiritual epistles to be written in, because the writing there can never be corrupted, defaced, or changed; in that it is written by the finger of faith, and folded up in the chamber of the soul, the ark of the testimony.

Amplified. 20. Especially, considering the long lives of the fathers before the flood, for their lives outlasted books of parchment, the ancient manuscript could hardly be found to last the life of Methusalem's age. Now this Methusalem was Enoch's son, and he lived through many generations, even till the end of the old world, for he died but about the year before the flood, so that Methusalem's declarations of his father's prophesies became a book in which all the faithful seed learned, and being under Enoch's teaching, they were thereupon carried on successively, and taught traditionally, from father to son, from Enoch till Noah, from Noah till Abraham, and from thence till Moses; and then came forth the Law moral to Reason, written in tables of stone, that the outward light might discover the inward nature of blind Reason.

Applied. 21. Now if we had had but all the prophesies of Enoch, it would much have heightened our joy, because they were so full and so clear concerning God's becoming flesh; but Enoch's declarations were so heavenly, that the world was not able to bear it, and it must needs be so, because he was so conversant with God, for God had abundance of love for Enoch, therefore he vouchsafed him his company here on earth; for God came down from heaven, and

walked, and talked with Enoch, and Enoch with him.

1. Inference. 22. Now, if God had not had a body, Enoch could not have walked with him; but Enoch knew that God had a body, that made his sayings so full, and so sweet, declaring that his spiritual body would become a pure natural body.

2. Inference. 23. Moreover, the Lord had such love for Enoch, that he took him to himself, to walk with him and to reign with him in the kingdom of eternal glory, as he did Moses and Elias afterwards; and as Moses and Elias were made the protectors of their God, when he had made himself a child, and clothed his Godhead with mortal nature, even so it is my faith, that Enoch was made the protector of the Angels, and was sole governor of heaven, whilst Moses and Elias were ministering comfort to their Lord and Saviour here on earth.

CHAP. X.

Divine doctrine. 1. *Christ prophesied of by the Twelve Patriarchs, and declared by them to be the true God.*

Reuben's testimony. Doctrine 1. 1. GOD (saith Reuben) hath chosen Judah to be the king of all people, wherefore worship you his seed; for he shall die for you in battles, both visible and invisible, and shall reign over you world without end.

Simeon's testimony. Doctrine 2. 2. In the fulness of time (saith Simeon) all Adam's seed in the twelve tribes shall be glorified, when the

great Lord God of heaven and earth appeareth, as a man, to save Adam in him, then shall I arise again in joy, and bless the highest in his wonderful works, for God, taking a body upon him, and eating with men, shall save men; for the Lord shall set up Levi, the Prince of Priests, and of Judah, the King of Kings, God and Man; so shall he save all the Gentiles, &c.

3. Levi, he prophesieth thus, saying, Now therefore my son understand, that the Lord will execute judgment upon the children of men, because that men continue in unbelief, even when the stone shall cleave asunder, the sun be darkened, and all creatures troubled at the fainting of the invisible Spirit, and the spoiling of hell in the passion of the highest. Testimony of Levi. Doctrine 3.

4. My kingdom (saith Judah) shall be knit up in strangers till the Saviour of Israel come; even until the coming of the God of Righteousness, he shall maintain my kingdom in peace for ever. Testimony of Judath. Doctrine 4.

5. Levi and Judah (saith Issachar) are glorified of the Lord among the children of Jacob, for God hath planted himself in them, giving to one the priesthood, to the other the kingdom. Testimony of Issachar. Doctrine 5.

6. God shall of himself raise up unto you the light of righteousness (saith Zebulon); he shall redeem all men from the bondage of Belial, and all the spirits of error shall be trod down, and he shall turn nations to the following of him, and you shall see God in the shape of man. Testimony of Zebulon. Doctrine 6.

7. The Lord (saith Dan) shall be conversant among men, and the Holy One of Israel shall reign over you, in lowliness and poverty, and he that believeth in him shall certainly reign in heaven; for the Saints shall rest in him, &c. Testimony of Dan. Doctrine 7.

Testimony of Nepthelem & Asher. Doctrine 8. 8. Nepthelem and Asher hath the prophesy following: By Judah shall help and welfare spring up unto Israel, and in him shall Jacob be blessed; for by his sceptre shall God appear, and dwell among men upon earth, to save the flock of Israel.

Testimony of Gad. Doctrine 9. 9. Honour Levi (saith Gad), for out of them shall the Lord make the Saviour of Israel to come.

Testimony of Assher. Doctrine 10. 10. You, my children (saith Asher), shall be dispersed into all parts, by reason of your sin, and so shall be despised as unprofitable water, until the Highest doth visit the earth, eating and drinking as a man with men, and breaking the serpent's head in pieces without noise; he shall save Israel, and all the heathen by water, being God hidden in man.

Testimony of Joseph. Doctrine 11. 11. And Joseph (of whose son Ephraim I came) saith thus: I saw that out of Judah was a Virgin born, having a white silken robe, and of her came forth an immaculate Lamb, and on the left hand of the said Lamb was as it were a lion, and all beasts made against him, and the Lamb overcame them, and trod them under his feet, and in him joyed the Angels, the men and all the earth; these things shall come to pass in their time.

Testimony of Benjamin. Doctrine 12. 12. The Lord (saith Benjamin) shall take the kingdom upon him, &c.; he shall be despised and lifted upon high, to a piece of timber; he shall ascend out of his grave to heaven; he shall remember how base he hath been on earth, and how glorious he is in heaven. Worship the King of Heaven, which appeared on earth in the base shape of man, as many as believe in him shall rejoice with him at the latter time, and all these shall rise again to glory, and the other to shame.

Doctrine cleared. 13. And thus you have the testimonies of all the Twelve Patriarchs, and do by them clearly see (you

that are the offspring of Adam), that their faith was grounded in God's becoming flesh.

14. Moreover, for a further confirmation of this truth there is another evidence at hand, from an ancient prophesy that was found long since in Saint George's Church, in Venice, cited by Mr. Fox, in his "Book of Martyrs," and I am persuaded it was one of Enoch's prophesies. The words are these, verbatim:

Fox's "Book of Martyrs," page 707. Doctrine 1.

15. In the latter age God shall be humbled, and the divine offspring shall be abased, and Deity shall be joined with humanity; the Lamb shall lay in hay, and God and Man shall be bred up under a maiden's attendance; signs and wonders shall go before among the circumcised.

16. Again, he shall choose himself out of fishers the number of twelve, and one devil, not with sword, nor with battle, in dejection and poverty he shall conquer riches, and shall tread down pride, with his own death; in the night he shall rise up, and be changed; he shall live and reign; at last he shall judge both good and evil.

Twelve Apostles. Judas. Doctrine 2.

17. In the latter end of this prophesy, is a stretching forth and declaration of future times, following God's incarnation, touching God's third and last commission, in the judging of antichrist and the end of all things immediately following. The words are these:

Doctrine 3.

18. In the latter days two bright stars shall arise, raising up men lying dead in their sins, which shall resist the Beast and the waters of the Dragon, testifying or preaching the law of the Lamb, the destruction of the abomination, or antichrist, and judgment, and shall diminish his waters; but they

The third commission, or last witness prophesied of.

shall be weakened in the bread of affliction and they shall rise again in stronger force.

Doctrine 4. 19. Again, after the abomination, then truth shall be revealed, and the Lamb shall be known, to whom regions and countries shall submit their necks, and all earthly men shall agree together in one, to come into one fold, and to be ruled under one discipline, and after this shall be but a short time, &c.

Conclusion. 20. Behold here all you worshippers of the Lord Jesus the one only God, have comfort and courage in your worship, for truth is on our side, sing a triumph over hell and darkness, for we are strong, for Prophets, Apostles, and the Witnesses of the Spirit, we all meet here in the faith of the person of Jesus.

21. These things being so, how can there be a trinity of persons, as the anti-churches of Europe do teach? from the seven Spirits to the seven true churches, I will use seven arguments, to confound the seven anti-churches in their doctrine of a three-headed God, as now doth follow.

CHAP. XI.

Divine doctrines. 1. *What a person in the Trinity is.* 2. *God is but one single person clearly proved.*

First argument. 1. FIRST, if God be three persons then there are three Gods, for what do you Churches call a person? or how do you define a person in the Trinity? do not you say it is a substance subsisting of itself?

One of your Doctors defining a person in the Trinity, saith, that it is a living and understanding nature, subsisting of itself,

2. In this sense, saith he, a beast is not a person, because having life, yet they want understanding, now further saith he every person must subsist, that is, be some one particular thing, as John, James, Peter.

3. Now you seed of reason, by this definition, is it not plain that you have three Gods? for if a person be a distinct living being, as aforesaid, and there be three persons, each of them distinct understanding beings, as John, James, and Peter are distinct, then on necessity you have three Gods, and so you have divided the substances, and of one God made three, one in one place, a second in another, and the third distinct from the other two. Proved.

4. Now you formal Churches, you are so much the more in darkness and blindness and wilful ignorance, by how much the more you glory in your trinity of Gods, and yet you are to be pitied as children and fools, for saying and teaching that you believe that there is but one God in these three persons. Proof 2.

5. If James, John, and Peter, cannot be one distinct man, in one substance, how shall Father, Son, and Spirit, if they be in three distinct persons, be one God in substance? Proof 3.

6. Again, can they be one in substance, when distinct in place by their persons, or can James be in Heaven and in Earth at one and the same time? if part of him be in one place and part in another, then is his life destroyed, and he ceases from being a person. Proof 4.

7. Moreover, as aforesaid, can one of the three Argument 5, or Proof.

persons of the Trinity be in Heaven and a second in Earth, and yet these two persons to be but one in substance and undivided? no: this is impossible; and yet it is taught to the dark, blind, ignorant people, as one of their doctors saith, Christ (saith he) is every where called Jehovah, as by Old and New Testament doth appear, whereof (saith he) I lay before you this ground as most certain and infallible, that whensoever the true God Jehovah is said to have appeared in the likeness of an Angel or Man, this was the person not of the Father, nor of the Holy Spirit, but of the Son, who appeared to the fathers as a man, to note out the mystery of his incarnation, so that all these scriptures that speak of Jehovah appearing, do mean the Son, the second person, and neither of the other two, as *Mal.* 3, 1. *Gen.* 18, 18, 15, 17, 20. *Hosea*, 12, 5. *Esa.* 1. *John*, 12, 41, *&c.*

He confounded the substance.

8. All these Scriptures, saith this Doctor are referred to the Son, and was the Son, but not the Father, nor the Holy Ghost; but where the Father and the Holy Ghost were then, he doth not tell, belike he means they were both in Heaven, whilst the God-son was on Earth.

Inquired into

9. Now I beseech you that are sober and moderate men, tell me how this doctrine can stand, either with reason, sense, or faith, if they would stand to it that they are three Gods, seeing they will hold three persons, they had some ground for their reason, as the heathen that held forth a multitude of Gods, or as others who held forth two Gods, a good God and a bad God.

The falsity of three persons discovered by a

10. But in that they teach that these three make but one God in substance, and yet are distinct each from other, as far as between Heaven and Earth; certainly if the God-father be in Heaven, whilst the

God-son is on Earth, and yet notwithstanding be but one in substance, then must he be more monstrous and giant-like than the poets feign Hercules to be, who bears up the Heavens with his shoulders; but God, if he be as the world imagines, he must have his feet on Earth, his shoulders under the Heavens, and his head above.

11. Otherwise their God cannot be one substance, that can be both in Heaven and Earth at one and the same time, but how can they for shame say that their God is but one in substance; when, as they say that the two persons of Father and Holy Ghost have neither of them a body? yet they say the God-son had a body before his incarnation, and that he hath a body of flesh and bone for ever after. 6th Argument.

12. But those that say that the Son, the second person, appeared to the fathers in the form of a man, yet notwithstanding they count it vain and ridiculous to believe that he had a body, for most of you Trinitarians say, that he had not a body, but only assumed a shape; and this is much what as true as to say witches may transform themselves into other shapes, or that men and women may be inchanted into a horse, a dog, a bull, or a bear, or any other animal; and is not this making of God a conjuror or enchanter, to change himself into shapes, and yet to say he hath no shape.

13. But to let these fooleries pass, let me insist a little more upon their doctrine of a divided God; you all acknowledge that Christ had a real body after his incarnation, and doth now for ever possess one to all eternity. The 7th proof or argument.

14. Now I reason thus with you, how can you make your God either co-equal or co-substantial; is there any equality between a man that hath a Proof 8.

body, and a God that hath none, or what communion or concord can there be?

Proof 9. 15. Besides, and how are they co-substantial? can that which hath no body, be one in substance? is there no difference between having a body and having none? can a shadow make a man? to be without a body, form or shape is to be nothing.

Proof 10. 16. But reason, or rather the irrational doth say, that understanding and life doth make a person, and is a real substance; to this I say, understanding and life doth make a person, because it lives in a person, that is, it is one essence with its body, for understanding and life cannot subsist without a body, either spiritual or natural; can there be any understanding without a head, or any life without a mouth and nose, to breathe forth itself by, and is not the egress and regress thereof the life in continuance.

Cleared. 17. Now from hence doth it not clearly appear that the generality of professors of Christianity, do worship a divided God, but I shall further discover their error by several more powerful reasons.

CHAP. XII.

Doctrines. 1. *Christ being begot by a Father makes him non-eternal.* 2. *Of Trinitarians holding forth Christ as twice begotten.* 3. *Their Foolishness discovered.*

Proposition 1. SECONDLY, it further follows, that seeing that Athanasion's creed doth say, that the Father is of himself unbegotten and uncreated, the Son is be-

gotten by the Father that was uncreated; now you that are sober (though at present are under the discipline of this doctrine) may know, that that which is begotten by another, must be inferior to that which gave it its being.

2. Now how, or which way, God should beget a Son, none of them can declare, therefore, some do say he was begotten, not made, others say that he was not bogotten of the Father's own substance, as fathers do their children, but that he did, by his mighty power, frame and fashion him after a wonderful manner. Doctrine 1, proved by 3 reasons.

3. Now from this I say, if the Son was from eternity, how could he be begot? and if the Holy Ghost were from eternity, how could he proceed and take his original from Father and Son? if the three persons were each of them eternal, that is, without all beginning, then they could not give being one to another. Reason 2.

4. Again, if the Son was begotten by the Father from all eternity, and begot again when he was incarnate of the Virgin Mary in a body of flesh and bone, then it appears by blind reason, that the Son was a double Son, and twice begot or made by the Father; and yet your blind reason will make this Son to be equal with the Father, although you confess that in his latter birth he was made lower than Angels. Reason 3.

5. O the darkness that lies upon the learned, had you known the Scriptures, then might you have known that the Son was but once begot or made, and that was through God's begetting himself into a Son, according as it is written, God became flesh; it is not said, you blind guides, that God sent a Son to become flesh, that was begot by him before. Applied.

6. But the meaning of these words is no other but John 10. 18.

that God sent forth himself to be made of a woman, to redeem us from the curse of the Law, according as it is written, I lay down my life of myself.

Opened. 7. Now where Christ saith that of himself he can do no thing, and that he bears not witness of himself, and that he came not of himself, and the like; that self as he speaks of is but his human nature, and that makes him but man, or our mortal weak nature.

Explicated. 8. But then Christ's nature, which is divine, is that self that can do all things, and that is equal with, yea, and is the very Father, and hath power to do all things, having glorified himself in his new spiritual body of flesh and bone, which was conceived of the Virgin's seed, by his Almighty power, that could live and die, and live again; and now, behold, he lives for evermore, being one personal Majesty, distinct from heavens, earth, angels, men, and all things for everlasting.

Augmented. 9. These things being so, is not your reason blind, to say that God sent forth any Son but himself? Is it not said that he gave himself for us? What do you think by that place, where it is said, I have sworn by myself, that unto me every knee shall bow? Now who was this that sware so by himself? Paul saith it was Christ, and he sware by himself, because there was none greater than himself. *Heb* 6. 13.

Cleared. 10. Now, therefore, where was there a Father but in that Son, and a Son but in that Father, one God and Father in one person, all one; the spiritual and glorious body wherewith the divine God-head (which was the everlasting Father) was clothed withal, was his dearly beloved Son, in whom his soul or God-head Spirit eternally delighted in.

CHAP. XIII.

Shewing how Father, Son, and Spirit, are proved to be one Essence. How the Father makes himself of no Value by undeifying Himself, to give his Son full Sovereignty. Divine doctrine.

REASONS ANNEXED. Doctrine 1.

1. THIRDLY, is not the soul, body, and spirit of man united and knit together, all making one essence or substance, individual and distinct to itself? And is not Father, Son, and Spirit as truly joined together? The Scriptures and all true prophets do affirm it positively; who then are they that do gainsay it? Are they not imprudent? Reason 1.

2. May they not as well say, that man doth consist of three persons, because Paul prayed that the Soul, Body, and Spirit might be kept blameless? How can God, who is one in himself, be divided into three persons?

3. If the Creator be one eternal Being, distinct from all other Beings, is it not necessary that he should so continue in his own divine centre? Infiniteness hath power to change its glory into flesh, but not to create other deities out of himself, because that would be against his glory. Reason 2.

4. And the most wise Creator can make nothing against his glory, but for his glory only; otherwise it would turn to his ruin: for if he should make out of himself other two Gods, as Son and Holy Ghost, and they both being distinct from him, would on ne- Reason 3.

cessity require Sovereignty; for God cannot be God without Sovereignty.

Reason 4. 5. Where, then, would his prerogative be? There can be but one prerogative; for if there be three, the kingdom is divided and cannot stand.

Reason 5. 6. But this kingdom of one God will stand, because there is but one sole King, and he hath said that he will not give his glory to another; yet all glory was given unto Christ, because he was the sole God; for men and angels, principalities and powers; yea, all things in heaven and earth, did, and for ever shall, bow to him and no other. This is my witness to the two witnesses, and the two witnesses do witness unto this God.

Reason 6. 7. Again, if Father, Son, and Holy Ghost were not one individual substantial personal God, but that the Son and Holy Ghost were distinct from the Father, then, I pray you, what kind of a God would the Father be, seeing he both invested the Son with all power in heaven above, and in the earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the Church, the Son being made Head of it, and of all things else as aforesaid?

Reason 7. 8. I say what a kind of a God would you make of the Father? Nay, do you make any God of him at all? Do you not make him useless, seeing he hath nothing to govern, nothing to do? Surely you think that one of your Gods growed weary with governing, as Pharoah, King of Egypt did, who made Joseph sole governor of his kingdom, and he himself did nothing, or else you think he is old, and so is willing to be at rest; and, therefore, having made a Son out of himself, and a Holy Ghost that he hath begot out of the Son and himself, doth therefore dispose of the

government to them, not in tanto, but in toto, wholly and absolutely.

9. This is a necessary inference from your doctrine. What else can lie so incumbent upon it? Many more absurdities doth lie couched under your doctrine of a trinity of persons, but I have not time to mention all, only a few more according to promise.

CHAP. XIV.

1. *Forcible Arguments to Disprove a Trinity of Persons in one God-head.* 2. *Of the Chief Good, and in whom it doth consist.* *Riches a chokepear to the Covetous.*

Divine doctrine.

Doctrine 1.

1. FOURTHLY, if the Son be begot by the Father, and the Holy Ghost proceeds from both, and are so severed as that they are distinct each from other, then can neither Son nor Holy Ghost be God, because they receive perfection one from another. Reason 1.

2. Now where one gives perfection to the other, the other is not God, because he had not his perfection from himself; for if all had of themselves, none should give to other.

3. Therefore, if there be a Son and Holy Ghost distinct from a Father, then they can be no more than creatures, because they receive their perfection from the Creator, and not from themselves. Reason 2

4. Moral philosophy teacheth, that there is but one chief good; whence therefore have you, Trinitarians, found out to the contrary: sure I am you cannot find out three Summum Bonums', neither by reason nor Scripture.

James. 5. The Scripture saith that all good comes from one good; even from the Father of Light, saith Opened. James. Now, whom is this Father of Light? Why, it is he you call the second person; for Christ is the word, and the word was the original of all light, and is the only chief good, and from him doth all perfection and goodness come; for he having all power, doth (since his Ascension) dispose of all gifts at his pleasure.

6. As when one called him good master, he replied, saying, why callest thou me good, there is none good but one, even God.

1. Inference. 7. Here you may behold two things; first, that there is but one chief good, and that is God; secondly, that Jesus Christ was that one chief good, which is plain by these his words to the young man, in saying, give that thou hast to the poor and follow me, and thou shalt have treasure in heaven; here did the one chief good promise the chief good.

8. Which might have been accomplished had Christ been received as that one good Master, or Lord, by him, who being the only God, had power to dispose of eternal felicity, joy, and glory.

Reason 3. 9. Observe, if Christ had not been that one good God, he would never have called the young man to
2. Inference. the obedience of him for eternal life; but it is clear that he was himself that one good God, otherwise he might have bid him to have sought to a God distinct from him for the gift of eternal life.

10. But Christ knowing his heart, and that it was not according to his word, takes at his word's saying, why callest thou me good Master, or good Lord, as if he should say,

11. It is vain for thee to call me good, unless thou didst believe that I were he from whence all goodness comes: there is but one that is infinitely good, and the fountain of all goodness, and that is God; if thou canst believe me to be that good God, sell all that thou hast, &c., and cast thyself upon me, and though I here am poor, being out of my own kingdom, yet am I rich; for Heaven is mine, and Earth is your's: part with all the superfluities of it; if thou canst part with that part, go along with me, and thou shalt have given thee, by [me] the riches of Heaven, which is eternal life, joy, and glory. 3. Inference.

12. But the man goes away sorrowful, because he was choaked with this world's riches, and so could not drink down the assurance of eternal life; for this world and his own fleshly devil was his chief good, and his soul's delight only; he could have been content to have held fast his riches here, and to have had eternal life in Heaven hereafter, which is the religion of all the rich seed of reason, &c. 4. Inference.

CHAP. XV.

Divine doctrine.

1. *Of the dissimilitude there is in the Three Persons.* 2. *How Union is destroyed thereby.* 3. *Two great Errors in believing God to be a Spirit without a Body necessarily follows.* 4. *Of the Virtue of a Word from God.*

Doctrine 1. With Reasons and proof abundantly.

1. FIFTHLY, how can there be any similitude between the Father and the Son, or how can all the Three Persons be co-equal, when as you say that the Father and Holy Ghost have neither of them a body, and yet you say the Son or Second Person hath a body?

Reason 1.

2. Shall the Son have a body, and the Father none? How then comes he to be the EXPRESS IMAGE of his Father's person?

Reason 2.

3. Again, how can the Father have any person if he have no body, seeing a person is a substance subsisting of itself? Now, if he have no body, he cannot tell where to find himself; neither can the Son find such a Father. How then can blind reason find him?

Reason 3.

4. Furthermore, how can there be any affinity or essentialoneness betwixt a spirit without a body, and a spirit with a body? Or how can the Son, that is a person and hath a person, be said to be in the Father, if the Father hath no body, shape, nor form.

Reason 4.

5. Again, how can the Father be said to be in the Son? Surely he cannot for these two reasons, according to the article of the Five Antichurches,

seeing they say that, first, he is a person distinct from the Son; and secondly, that he hath no body, but is a Spirit, and so is every where at one and the same time.

6. These two principles are as contrary as fire and water, or as light and darkness; nay more, for they are as contrary as something is to nothing, for there is a something of the one, but a nothing of the other, but air, or an empty name, a cypher that stands for nothing, as mind the explication.

7. Observe, if the Father be a person distinct from Christ the Son, how should he be in the Son? For if he be in the Son, then he must cease from being a person of himself; for two persons cannot unite in one single substance, and yet be distinct from each other; neither can they unite as two qualities may, as wine with water. Reason 5.

8. Secondly, if he have no body, but is a spirit, and that this Spirit-God is every where at one and the same time, then he is incapable of being wholly in Christ; for being every where present at once, he can be but a part in Christ, for he must be parted into every thing, and every place, a part in Heaven, a part on earth, and a part in hell, a part in angels, a part in men, and a part in devils. Reason 6.

9. Oh, the blindness of reason in the things of God, that cannot see that when the Scripture speaks of God's being in every place, and of living, moving, and having our being in him, and of his being in all, and such like; all which places are to be understood, of his unalterable Law, placed in every man's conscience, to be in the room of God, to tell God what is done, as a watchman, and to speak a voice Cleared.

in the conscience, to tell conscience likewise what it hath done; the nature of which Law shall be discoursed of in the Fifth Part of this Treatise; so no more of it here.

CHAP. XVI.

Divine doctrine. 1. *Several more Arguments proving the Absurdity of Three Persons in one Substance.* 2. *Of the Form of a Trinitarian's Prayer.* 3. *Shewing thereby that they Worship a divided God.*

Doctrine 1. 1. SIXTHLY, again you say that the Holy Ghost is a person proceeding from the Father and

Reason 1. the Son, and yet you hold that he is co-equal and co-eternal with the Father and the Son. Now this cannot possibly be; for can that which receives its being from another, be made equal with that which hath its being of itself.

Reason 2. 2. Can time be made equal with eternity: if the Holy Ghost proceeded from a father and son, then is he but a God of Time, and not a God of Eternity; and such a God will end in time. It is true eternity did become time, and time did become eternity again; but it did not create two Deities out of itself.

Reason 3. 3. Again, if the Holy Ghost had not its being of itself, but proceeded from another, then is he no more but a creature, and being a creature, he must learn obedience.

4. Moreover, if the Holy Ghost proceeded as aforesaid, and was made distinct from Father and Son, into a person of his own, then must his God-head die, in his birth, or leave it behind him, otherwise he would have robbed God; for God will not give his glory to another, and if he parts with his God-head, he parts with his glory. Reason 4.

5. Certainly there is no such procession as the letteralists dream of, for God is one in three, and three in one; he is not one in three persons, but is one God in three titles: we worship a God in one person, called Father, Son, and Spirit; it is a self-begotten God, and not a God begotten by another that we worship.

6. Therefore, as Paul doth say, all that are of Israel are not Israel; so all that call themselves Christians are not Christians; some are semi-Christians, and the Trinitarians are but a third part Christians; for Christ is but a third part of their God. Reason 5.

7. From hence you may see, that the Five Anti-Churches of Europe do worship a divided God, a three-headed God, which is a monster, instead of the one true God.

8. Therefore when they pray, they divide their prayers into parts, as they divide their God, and so they appropriate to each God a particular prayer, and their prayers are as follows: A Trinitarian's Prayer.

9. Oh! Lord God Creator, give me grace to serve thee, and in order thereunto, give unto me thy Spirit, &c., that I may magnify thee, not only for my creation, but also for thy continual preservation of me, for which I praise thee for ever. Amen.

10. Oh! Lord Jesus Christ, Son of the Father, I beseech thee to make reconciliation for me to thy

Father: Oh, stand thou in the gap between him and me, and pacify him, by shewing him thy wounds which thou didst suffer for me; pray thou unto him, for thou art his beloved Son, whom he will hear, and I will praise thee for ever and ever; Amen.

11. Oh! Holy Spirit, proceeding from Father and Son, sanctify me with thy grace, purge out my sins, and purify me from all filthiness, for the glory of thy names sake; Amen.

Application. 12. Behold, now all that are sober, is not this a divided God that is worshipped in this manner? Oh, how are they lost in this their grand principle; they are in worse condition than the simple woman, that halted betwixt the Papist and the Protestant, for she not knowing whether to be right, but hoping that the one was, therefore in her devotion she prayed first a Papist prayer, and then a Protestant prayer, and when she had done, she cried, Blend, Lord, blend; and whether thou likest better, take too.

13. Even so, when these treble worshippers of these treble Gods, have made their orisons to all three persons, they should say, with the woman, Blend, Lord, blend; and which is the best accept of it, if thou thinkest that one may be above another; but if thou think they are co-equal, then must thou measure out to every one an equal share as aforesaid.

14. But it is certain they do not, for they are partial in their faith; for they give more glory to the Father than to the Son, belike it is because the Son hath a body, for they love a bodiless God the best, for the Jews are more honoured by them than we, because [though they deny the Son, yet] they own the Father, and the Father is such a one as they

own, to wit, a Spirit without a body, and yet the Jews own no such thing as a person, but a God that is a paternal fire, a fiery spirit without a form, body, or person.

15. But I will contend with the treble worshippers in one Scripture argument more, and then I will leave them, and return into the channel where the water of life doth run. and into the garden of Eden, where the tree of life appears, and there we will feed of its fruit that we may live for ever.

CHAP. XVII.

1. *Of the one God and the one Faith; the 4th of the Ephesians Opened. 2. The Holy Ghost, and the Gift of the Holy Ghost distinguished. 3. Who it was that gave John the Baptist his Commission:*

Divine doctrine.

1. SEVENTHLY, and lastly, as there is but one faith, so there is but one God, as to be the object of that faith: this is evident as Ephes. 4th, compared with 1 Cor. 8, 4: In the first it is said, that there is one Lord, one God and Father of all, who is above all, and through all, and in you all.

Doctrine 1. With Reasons proving.

2. Now, if there were many Gods, then must there be many faiths, one believing in this God, and another in that; but saith the Apostle in that other place, restraining the words to a particular select seed, [unto us there is but one God] the Father of whom

Reason 1.

Scripture explicated.

are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.

3. Lo! here is the union of Father and Son, in one personal existence, for what the one doth, the other doth, because they are one God and Father above all, through all, and in all; above all by his work of Creation, through all by virtue of Redemption, in us all by sanctification and belief of the truth, as the truth is in Jesus, he being all in all.

Proved.

4. For though the titles of God are many, yet faith finds but one single person in those double and treble names to pitch itself upon for eternal life; therefore what power soever is attributed to the Father, the like is given to Jesus, therefore said Jesus, you believe in God, believe also in me.

Inference.

5. Christ did not here intend that they should have a double object for their faith, but that their faith should now be fixed upon him; as if he should say, you are a little wavering in your minds, because you see me in a mortal state, thinking my Father to be God, whom you think to be distinct from me, but have faith in me, and then you believe in God; for in seeing me, you see the true God: for I am the way, the truth, and the life; therefore believe in me and you shall have life, for I am now to leave you, and to return to my former God-head glory, or Father's throne again, &c.

Reason 2. 2. Inference.

6. Again, as our faith is one, so our faith lays hold but upon one; for there is but one God, one faith, one baptism; from hence have we peace, for now is the one spiritual baptism of fire and of the Holy Ghost made good and accomplished; when we have put on Christ, this baptism is said to be of fire, because of that spark of flaming forth in love and

ardent zeal, which is of nature, to burn up the evil, and to purify.

7. Also this baptism is said to be by the Holy Ghost, because of that holiness and godliness that is in its nature, and because of the variety of the gifts and graces in order to sanctification of life, and true unity one with another. 3. Inference.

8. Therefore it is that Paul saith, there is one body and one spirit, that is, there is one Spirit to animate that one body, and this is the spirit of faith, which is a spirit of union, which doth lead to none but Christ, because it came from no other God but Christ, as it follows in the next verse. 4. Inference.

9. And thus the Saints come to be one mystical body, relatively so called, from the operations of the Spirit, which is the Spirit of Faith, which is the Spirit of God, and this Spirit of God is the Holy Ghost, which he promised to send to his disciples, as Acts 2, 4.

10. It is said there, that the Apostles were filled with the Holy Ghost, that is (saith my faith) with the gifts of the Holy Ghost; for we are to distinguish betwixt the Holy Ghost and the gifts of the Holy Ghost, as we are of those sayings of Christ being in us, and his light, grace, or faith to be in us. Now you may observe, that this saying of Paul, Ephes. 4, 8., doth expound that of the Acts, who saith that when Christ ascended he gave gifts to men, and what those gifts were, he shows in the following verse. 5. Inference. Explicated.

11. Therefore you may understand that the Apostles had not the Holy Ghost essentially in them, but virtually, as it is in another place opened, to wit, Verse 38., so Acts 10, 45. Heb. 2, 4. Scripture opened.

Opened. 12. These sayings open that other saying of the Holy Ghost descending from Heaven in the likeness of a dove; this was but the gift of the Holy Ghost, that should rest upon Christ, of whom the heavenly dove was a type, or sign unto John, that he was the Christ that the dove should light on.

Opened. 13. Now the Holy Ghost that came upon Jesus was given in these words: this is my beloved Son, &c. These words, though they came from on high, yet from no other than Elias and Moses, who being his representatives, had the gift of comforting left in their hands, to minister unto him at certain times whilst he went that sore journey in flesh:

Opened. 14. John the Baptist had the knowledge of this, in that he had his commission from Elias, therefore said to come in the spirit and power of Elias; and it was Elias that did not only make him the messenger or forerunner of Christ, but also gave him a sign to know him, for the establishing him and better confirming him in the faith, because that certain knowledge gives strong assurance.

Amplified. 15. Therefore saith John, he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending, the same is he which baptizeth with the Holy Ghost.

16. Now the voice that John heard from Heaven, proceeded from Elias, and from no other God; therefore it was that at several times Moses and Elias, either one or both, appeared to him and to his friends; as one time they were the instruments of making the face of Jesus to shine.

Cleared undeniably. 17. Also, when Christ was upon the Cross, in the time of his agony, he cried with a loud voice to Elias; and it was Moses and Elias that were the

Angels that attended the sepulchre of the Lord, and that acquainted his disciples that their Lord was risen ; and the two men in white that spake to the disciples at their Lord's Ascension, was the same Moses and Elias.

18. Thus all you that are appointed to know the truth, may see how and what is the meaning of those sayings, that speak of the Holy Ghost being given, for the gift of the Holy Ghost is one thing, and the Holy Ghost is another; for Christ is the Holy Ghost himself, as well as Father and Son.

19. Therefore you may read that Mary was with-child of the Holy Ghost: what was that but the Holy God? And hence it is that he is called the Holy One, the Holy Thing, the Holy Child Jesus, the Holy Jerusalem.

20. What then is all this but Holy Spirit, and Holy Ghost? See for proof hereof, Ps. 16, 10. and 71, 22. Isa. 43, 15. Acts 3, 14. 1 John 2, 20. Dan. 4, 13.

CHAP. XVIII.

1. *An Advertisement to the sober Professors to ponder well the precedent Arguments.* 2. *From whence Strife and Division comes.*

1. NOW for a conclusion as to these Seven Arguments. Let all sober men poise in their minds these reasons aforesaid that are exhibited, and see and examine whether there can be any solid ground in Applied.

them, either from Scripture, sense, or reason, found to convince me of error.

2. Oh! vain heads of the Churches of England and Rome, cannot you agree in your worship; seeing you agree in your Gods, you might see the fruits of your religion (if you were not stone-blind) to be nothing else but divisions and strife, war and bloodshed.

3. And from whence doth this flow? Is it not from your worshipping of a false God? Your dividing and mangling God into parts and pieces, is the cause of your divisions and strifes as a judgment upon you.

4. Whereas if you worshipped one God, in the person of Jesus, then would that faith, life, grace or spirit that was given to worship withal, knit you into unity, and make you one body, to fit you to that one Head, and then could there be no discomposure, but you would be all one in the graces abovesaid.

5. But this doctrine of yours', as it is the inlet to envy, so it is the road to Atheism; many thousands of the Romish Prelates have been mere Atheists, but for the glory and riches they have got, by their Ministry of the Trinity, they have concealed it.

6. Yet, nevertheless, one Pope Alexander VI., in the year 1492, brake forth into these words, saying, This fable of Jesus Christ hath gotten to us great riches.

7. But I shall leave all Atheists and false worshippers to their broken cisterns, and return now to the fountain of life, the Lord Jesus Christ our God, and prove by ten Scripture arguments, from positive sayings in Holy Writ, that Christ is the

one only wise and alone true God, being Father, Son, and Spirit, or Lord Jesus Christ, in one single person, blessed for ever; Amen.

CHAP. XIX.

1. *No Redemption but by God's becoming Flesh.* 2. *Of the Virtue of Christ's Blood. None but Christ.* Divine doctrine.

FIRST ARGUMENT.

1. THAT substantial sensible light and life, which was in form from eternity, was God; but Christ Jesus was that substantial sensible light and life, which was in form, and was from eternity to eternity; therefore Christ Jesus is the alone true God. Doctrine 1.

2. As for the proposition of the argument, it is acknowledged of all that God was from eternity; now the proof of the consequent part is at hand, and clear enough. In the 64th of Isa, it is thus written, Oh! Lord, thou art our Father, our Redeemer, thy name is from everlasting; so Ps. 93, 2. The minor proved clearly, and the

3. Here you, that can discern truth, may see that Christ and the Father is but one eternal being; for the Prophet says that God was a coming in flesh, therefore calls him a Redeemer: Now God was not a Redeemer actively, until such time as he was come, and taken a body of flesh, and had trod the wine press Inference opened.

of his own wrath against sin, which he did when he shed his precious blood.

Doctrine 2. Proved. Acts, 20. 28. Ephe. 1. 5. Revel. 5 9. Reb. 9. 14.

4. It may well be called precious blood, upon a double account; for first it was the blood of God, for the God-head life was in it and suffered with it; secondly, it was precious blood indeed, for it washed away the sins of all the seed of Adam, and by this means he became our Redeemer, for his blood was our purchase.

Doctrine 3. Psa. 45. 6. Heb. 1. 8. Revel. 3. 21. Proved.

5. Again, it is said that Christ's throne was for ever and ever; to this Scripture Paul alludes to when he calls Christ the Creator: see and compare in the margin.

1 Tim. 1. 17. & ch. 6. 15. Rev. 17. 14. Proved.

6. Moreover, Paul salutes Jesus Christ thus, calling him King Eternal, Immortal and the only wise God; so that we see that Christ is the only wise God, both by the testimony of Paul and Isa.

Psa. 41. 13. Isa. 9. 6. John 8. 58.

7. David's testimony may also come in, who saith he is from everlasting; and Christ said that he was before Abraham, &c. See and compare Psa. 90, 2. and 103, 17. and Psa. 106, 48. and 93, 2.

Doctrine 4. John 17. opened.

Christ tells of a glory before the world was, that he had and in his prayer (to his God-head Spirit within him, which was the everlasting Father), he said glorify me with the same glory I had.

1. Inference.

Now you that are quick may know, I say if you be quick in spiritual comprehension, you may know that this glory was not a distinct glory from his Father; therefore he said, glorify me with thyself. Did not Christ know here that he once did enjoy a Father's throne or glory, though now it seemed as lost, be-

2. Inference.

cause mortality became an eclipse to his God-head spirit, insomuch that at some ebbs he scarcely knew whether the God-head spirit was within him, or without him.

Nevertheless, revelation arose at certain times so high in him, that by the strength thereof he told the Jews, saying, unless you believe that I am he, you shall die in your sins. 3. Inference. John 8. 24. ch. 13. 19. & 14. 1.

As if he should say, unless you believe that I am that God that the Prophets did say should become flesh, you shall die a second and eternal death: according as Isa, my Prophet, told your fathers, chap. 43, 10., If you would know who I am, search the Scriptures; they tell you there is but one God, and they all bear witness of me; therefore unless you believe that I am he, the Alpha and Omega, the first and the last, and that I came from the Father, and am with the Father, and one eternal bosom; unless you believe this, you shall die in your sins, and be damned to eternity. John 3. 18. Amplified.

Thus all whose eyes are opened, may see that there is none but Christ, no other God but the Man Christ Jesus, though men or angels should gainsay it. Cleared.

CHAP. XX.

1. *Christ the sole Creator.* 2. *How we are created in Christ.* 3. *And how by Christ. Of God with us how understood, and of his Wisdom and Power.* Divine doctrine.

SECOND ARGUMENT.

1. SECONDLY, he that is the Creator of the world, and all things therein, must needs be God; but Christ is the Creator of the worlds', and all Doctrine 1.

things therein; therefore Christ must needs be God.

Proved. 2. The major part is undeniable by all that own Scripture, the minor follows to be proved; in the 43d chapter of Isa, it is thus written, Thus saith the Lord, who created thee, O Jacob, and that formed thee, O Israel, fear not, for I have redeemed thee. So chapter 44, 24., Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things by myself, &c.

Isa. 45. 23. John, 1. 8. 3. Behold here is it not clear that one personal Majesty made all things, seeing the order of speech runs thus, in the singular number [I myself] [by myself] [alone have I done it]. Now that Jesus Christ is this one only and alone true God, we have a positive proof at hand, and that he is the sole Creator, in John the 1st, verse the 8th, it is by him said that all things were made by Christ.

4. Now compare this last cited verse with Ephesians, the 2d and 10th, and it will help to open that verse which saith, we are his workmanship created in Christ Jesus unto good works.

5. Here we are said to be created in Christ; in John, we are said to be created by him: now in him and by him is no great difference, it is but as he is Creator, and as he is Redeemer; and so it is expressed in another place [in him] [through him] and [by him], are all things. This through him, and in him, brings the new creation, and so makes new creatures, and we are created for him that we may glory in his purchase.

Ephes. 4. 6. Opened with Inferences.

6. Again, we are not only in him by our new birth, but he is in us by his spiritual seed of living faith, and thus is he a God with us, according to his divine

nature, and not with reprobates, as one Philipes, a Priest of the Church of England, did say in his book.

7. This Clerk, preaching upon Matt. 1, 23. on the significant name Imanuel, which is God with us, saith that Christ is not only God with us in nature, but in person; for, saith he, the reprobates are of the same nature with him, and he with them; yet is not he God with them, but against them. The Priest's blasphemy.

If this Doctor's doctrine be not palpable darkness and horrible blasphemy, then am I mistaken; but let sober men judge.

But to keep close to my subject, you may see that whatsoever God hath done, it hath been done in and by, through and for our Lord Jesus Christ; God hath created all things by Christ, said Paul, Eph. 3, 9.; and that this Christ was God, and this God Christ, is plain by Paul, also when he saith that all things that were made, were made by Christ, both things in Heaven and things in earth, and that in him every thing doth consist. Second proof

John saith that he was in the world, and the world was made by him, yet the world knew him not, but gazed upon him and said, what man is this that makes himself equal with God; we know not who thou art, or from whence thou comest; others said, is not he the carpenter's son, his father and mother we know are poor people of no account; if they had, they would have gotten some lodging at an inn at the time of his birth, who was born but in an ox stall, and had but a manger for his cradle. John 1.

But although these Jews could not believe he was the Messiah, yet, notwithstanding his poverty, he was that God that created the world, and destroyed Another proof.

pride by humility, though his glory was wrapt up in rags of flesh; although this be a strange truth, yet it is a sound truth, that he that made man became man.

1 Tim. 3. 16.

Here is a mystery; God became a little child, he that made the Angels, became lower than the Angels; Heaven descended into earth, that earth might be capable to ascend into Heaven.

Heb. 2.

Behold a pattern of humility, that the great God should divest himself of his glory, so far as that he should not only become a Son, but a servant, and confine himself in the womb of a Virgin, to the miseries of a sinner, to a state of poverty, and to the death of a malefactor.

A note of admiration.

What calamities were ever so great as his were? Therefore the titles of Great and Mighty God, Jehovah, Lord of Host, were turned into this appellation [a Man of Sorrows], that is, a God made man, and this God-man made up of sorrows. Thus do we behold the humiliation of God, who was in this world, and this world was made by him; but the world knew him not; but we, the seed of his own body, do know him to be God blessed for ever; Amen.

Isa. 53. 3. Opened. John 1.

CHAP. XXI.

1. *Christ a God of all Power.* 2. *Two Objections opened.* Doctrines.
3. *Two Natures in Christ.*

THIRD ARGUMENT.

1. HE that hath all power in Heaven and Earth is God, but Christ hath all power both in Heaven and Earth, therefore Christ is God. Doctrine 1.

2. Now for the proof of the aforesaid assertion, peruse these scriptures in Zach. 14, it is written, the Lord shall be King over all the Earth, in that day shall there be one Lord, and his name shall be one. Proved.

3. This scripture is a prophecy of Christ, as we may gather from these words [in that day] which intimated he was not then come in flesh, but when he should come, he should be King over all the Earth; and he should be known by his own seed, to be one Lord, and his name one personal Jesus, King of Kings.

4. Now after he was come, and after his death, resurrection, and ascension, he gained that name of King of Kings; and the apostles might well give him that honor, for the Lord Jesus himself said after his resurrection from death, that all power was given unto him, both in Heaven and Earth; also, he laid down his life by his own power, and by his own power he took it up again, which shews that he was God Almighty. Mat. 28, 18. John 10, 18.

5. Here may we see how this scripture opens that other scripture, where it is said that God raised up Christ from the dead; now observe, if Christ had Rom. 8, 11. Opened.

power to lay down his life and take it up again, as he said he had, then there was no other God that raised him from the dead but himself.

Explicated. 6. And if that place be objected, that saith I can of my own self do nothing, the answer is, that this is spoken in reference to Christ's human nature, it being weak, because our mortal nature, but divine Godhead nature being united to it would increase in power, to overpower death, and to do all things as was decreed and fore-promised, and so is Christ the mighty God.

Gen. 22, 16. Isa. 45, 23. John 5, 26. 7. That self, of divine nature or heavenly spark, is powerful influentially, but more powerful essentially in its own person, according as it is written, by myself have I sworn, by myself have I done it, of my own self have I power to lay down my life and to take it again.

Opened. 8. So that this Godhead self can do all things, and in Christ was this Godhead, and never in any other, for the Godhead is not communicable to any but God, and it centres in a body, and that body was Christ, therefore said that the Godhead lived bodily in him, Col. 2. 9.

2 Peter 1, 4. Opened. 9. And although it be said that the Saints participate of the divine nature, that is not as that they should have the Godhead in them, but only the virtue or fruit thereof influentially, and not essentially, as aforesaid; and that Christ Jesus was the God of all power, as aforesaid, hath been sufficiently showed, and will in the following arguments be made more apparent, and for this place see and compare these scriptures, John 10, 18. Mat. 28, 18. Luke 9, 45, 43, and 10, 19. Ephes. 1, 19, 21. Jude 25, 1 Peter 3, 22. John 3, 35.

CHAP. XXII.

How that the Prophets' God was our Jesus. All Adam's Seed centre and settle in Jesus. Divine doctrine.

FOURTH ARGUMENT.

1. HE that was the Lord God of the Holy Prophets was the true God; but Christ Jesus was the Lord God of the Holy Prophets; therefore Christ Jesus was the true God. Doctrine 1.

2. Wherefore for proof hereof, turn your eye to Revel. chap. 22, verse 6, and you will find it thus written, And he said unto me, these sayings are faithful and true, and the Lord God of the Holy Prophets sent his Angel to shew unto his servants things which must shortly be done.

3. Now that this Lord God is no other but Christ, see verse 16, being thus written, I, Jesus, have sent my Angels to testify unto you these things in the Churches, &c. Proved.

4. Observe that he that in the 6th verse was called the Lord God of the Holy Prophets, is in the 16th Verse called I, Jesus; so that if there were no other proofs to be collected, this were sufficient, to prove Jesus all-sufficient. Scripture revived, and

5. But we have more cords to twist, and many more positive proofs at hand, and worthy witnesses. Do but read Psa. 73, 25. and you may plainly see who are enlightened from above, that the prophet David's God was no other but Jesus Christ; there- Enlightened,

fore said he, whom have I in Heaven but thee, and whom do I desire on earth besides thee.

And illustrated.

6. Behold here, was not David's faith fixed upon God in a body of flesh, working redemption for him in that body; this made David so long for his coming.

Psa. 74. 12. Psa. 77. 14. Psa. 46. 10. Psa. 45. Psa. 64. Psa. 47. 5. Zeph. 3. 14.

7. Oh, saith he, that thou would'st bow the heavens and come down, that thou would'st conquer hell by thy death and resurrection, and so lead captivity captive, and give gifts unto men. Oh, Lord, delay not thy coming; for thou art the God that will do wonders, and thy strength will be known by working salvation in the midst of the earth, for his throne is for ever and ever; worship him, be still, and know that Christ is God; but after his exaltation, declare it, then shout for joy, for thy king cometh and reigneth; God is gone up with a shout.

Cleared.

8. Thus, if we trace the footsteps of David, he will bring us to a full view of Christ, and to no other God; all the rest of the Prophets pointed here, they all fixed here, and they and we do meet here: for brevity's sake, see and compare Jer. 31, 23. & 23, 5, 6. & 33, 15. Psa. 130, 5. Isa. 8, 17. & 28, 16. & 64. 4. & 63, 1. Zach. 9, 9. Isa. 12, 6. & 51, 5.

CHAP. XXIII.

1. *Of one God to be Worshipped.* 2. *Christ a Law-giver.* 3. *Of the Natare of that Law.* Doctrines.

FIFTH ARGUMENT.

1. DIVINE worship is due to none but God, but divine worship is due to Christ Jesus our Lord; therefore Christ Jesus is the only true God. Doctrine 1.

2. The Scriptures do declare that God only is to be worshipped, and the extent of it is with all the soul, and with all the heart, Deut. 11, 13. 1 Sam. 7, 3. Major proved.

3. So as God is to be worshipped, so there is but one God to be worshipped; and therefore it is said that God will not give his glory to another, Isa. 42, 8.

4. Wherefore, then, in the second record, it is apparent that all glory was given to Jesus, both by elect men and angels: who then is Jesus but the everlasting God? Minor proved.

5. David declares this, and saith that the saints should worship Christ and praise him for ever; see Psa. 66, 4. & 67, 7. & 72, 11. By Isa, it is written thus, Sanctify the Lord God of Host, and let him be your fear, and he shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to the carnal Israel. Psa. 45. Isa. 8. 13.

Note. Inference. 6. Now this Lord of Host was no other but Jesus; see Isa. 45, 22, 23. Zach: 12, 10. Compare this to Paul's words, Phil. 2, 10. and you may see this Lord God was no other than Jesus; for saith Paul, at the name of Jesus every knee shall bow, every tongue shall sware; see the same doctrine in Romans the 14th, ver. 9, 10, only he changeth the name Jesus for God, the ground of which is because in this place of the Romans he speaks of him as a Judge, and so calls him God, but in Philippians, he treats of him as a Redeemer, and so calls him Jesus.

Isa. 33. 22. Doctrine 2. Proved. 7. Again, as Jesus Christ is only to be worshipped, even so he is the Saints only Law-giver; see Isa: 42. & chap. 51, verse 4 Jer. 31, 33. This Law that doth give grace, and forgive iniquity, proceedeth from Jesus.

Note. 8. Moreover, it is said by the Prophet Joel, 2, 32, that the time should come that whosoever shall call upon the name of the Lord shall be saved: now this God is no other but Jesus, for Paul applieth it to Jesus only; see Romans, 10, 11. and so did Stephen, Acts 7:

Note. 9. Furthermore, Paul tells the Jews, that that which they called heresy, so worshipped he the God of his fathers, which God was Jesus, and Paul's Jesus

Heb. 1. 6. was this God; to this God Paul bowed his knee, and declared that every thing both in Heaven and Earth did so likewise; see Ephes. 5, 14. Isa. 45, 23. Philip. 2, 10. Rev. 4, 10. & 7, 11. & 14, 3, 4.

Applied. 10. And we the believers of the Commission of the Spirit, or Third Witness, do bow the knee of

Note. Faith's power. our soul to no other God but to Paul's God, which is Jesus; and if this God be not able to save us, then are we willing to perish, for no whither else will we go; if we perish, we perish. Therefore we conclude

with Jude, saying to the only wise God our Saviour, be glory, majesty, dominion, and power, now and ever; Amen. Jude last.

CHAP. XXIV.

1. *Pardon of Sin comes in by Christ.* 2. *Of Sin's Weight, and Death's Power; both overpowered by the Death of the Eternal Spirit.* 3. *How God did Die.* 4. *And the Despisers of the Doctrine thereof will perish.* Divine doctrine.

SIXTH ARGUMENT.

1. HE that can pardon and take away sin by his own power, is the true God; but Christ Jesus hath that power in himself to pardon and take away sin; therefore Christ Jesus is the true God. Proposition. Doctrine 1.

2. In the First of Matthew, it is written, And she shall bring forth a Son, and they shall call his name Jesus, and he shall save his people from their sins; here we see that the name Jesus signifies a Saviour. Proved.

3. Mind and observe this, that all the Prophets preached the Promise, but the Priests and Levites only preached the Law, and could go no further but to the words of the Law, do this and live; but the Prophets point out an arm of faith, and not an arm of flesh. Note. Opened.

4. Therefore Isa encourageth the select seed not to fear, because their God would come; even Christ, who was the Promise, and he should save his flock. Isa. 40. 1. & 41. 3. 10. 15. 25. & 45. 5. & 48. 11.

Doctrine 2. Doctrine 3. Dootrine 4.

5. Moreover, when God was come in flesh, then all those that were weary and heavy laden with sin, came unto Christ, and he eased them by pardoning the same; they had no whither else to go but to him, for he was that fountain that was set open for them; he was that Lamb of God that took away the sins of the elect world; his blood was of that value, as that it washed away all sin in those that believed it to be the blood of God, Revel. 1. 5.

All the doctrines proved

Heb. 9. 7. 14. 26. Opened.

6. And for this very end, Christ came into the world to put away sin, by the sacrifice of himself; as Paul saith, from hence you will find that he puts away sin by himself; it is by the offering up himself, there is not another God to offer him up, though it be said God gave his Son, for he gave himself, and he came of himself, and offers up himself unto death, as being the only sacrifice to expiate sin, because it is done through the eternal Spirit, his God-head Spirit, which was the everlasting Father, and was himself.

Doctrine 5. Proved. Note. Spirit infinite Sin infinite.

7. For this Spirit which he gave for the life of his elect, was an eternal Spirit, for had it not been divine and eternal, it could not have been able to satisfy the cry of the guilt of mens' souls, because that sin was against an infinite majesty, and it in itself was infinite in weight and measure, and would have pressed all men down into death, and kept them there eternally.

Note. A deep doctrine, but a divine doctrine.

8. Nay, and not only so, but it was so infinite in weight, that it made the eternal Spirit in Jesus to bow so far as to taste death, and so did hold down all life in God for a moment; but the eternal life being too strong for death, break through death, hell, and the grave, and through all the sins of the

elect, it being impossible for death to keep him under, though it was possible for death to enter upon the life of God, for God did know that although he submitted unto death for the redemption of his seed, that his eternal Spirit had power of quickening into life again, and that his word of faith spoken unto Moses and Elias before, was of power sufficient to raise him.

9. Oh, the depth of the riches of the wisdom of God: these are great mysteries; I want words to set it forth, but although it is life, joy, and glory in all the elect to understand and believe this doctrine of the nature of redemption from sin and wrath, yet it is so high and glorious, that none of the contrary seed can receive it, they having not the hearing ear; wherefore say they, how can your God be eternal, and yet was dead; to which I answer, but as a paradox to that seed, whose eyes are veiled, and ears unbored.

10. Oh, you children of error and unbelief, rest where you are, and where no rest is, whilst we are made to know, and believe that our God, the Lord Jesus Christ, was dead, and is alive, and behold he lives for evermore; nay further, and that our God was dead and alive at one and the same time; for the virtue of his everlasting word was existent, and stood as God, whilst his God-head passed through death more swift than thought. Doctrine 6. Note. A Mystery revealed.

11. Is any thing impossible for God to do when his holy Spirit, or divine wisdom, moves him unto it? Doth not the Scripture say that he is the Alpha and Omega, and that he was dead, but is alive, and that he poured out his soul unto death, and that God purchased the Church with his blood, and offered up himself through the eternal Spirit? Proved.

Note. Certainly true.

12. Oh, my friends, behold here the work and power of redemption: Do we not see, and is it not certainly so, that he that looketh not upon Christ as upon God Omnipotent and all-sufficient, will never be saved? He that goes about to take away his divine power or God-head glory, shall never partake of his saving power; he that will not allow him his Crown Royal, shall drink deep out of the wrath of his phial; they that will not receive the Lamb, shall surely feel the wrath of the Lamb.

1 Tim. 1. 15. John 1. 29. 1 Cor. 15. 3. Isa. 53. 4. Heb. 7. 25. & 9. 15. 14. 28. Luke 7. 47. 48. John 8. 44. Mark 2. 7. 1 John 1. 9.

Much more might be said in proof of this argument, but it is enough; only peruse the margin.

CHAP. XXV.

Divine doctrines.

1. *Christ gives all Grace, Faith being the Root.* 2. *Of the Virtue of Faith.* 3. *And of the production of Divine Wisdom.* 4. *How Grace doth Multiply.*

SEVENTH ARGUMENT.

Proposition. Doctrine 1.

1. HE that is the giver of all grace, must needs be God, but Christ Jesus is the giver of all grace; therefore Christ Jesus is the true God.

Proved. Psa. 68. 18. Ephe. 4. 8.

2. That all grace is given by Jesus is clear, John 1, 14. There is no grace that flows from the Law; it springs from the Promise; unto every one of the Apostles was given grace, but it was measured out from Christ; when Christ ascended, he gave gifts to

men, and he ascended above all heavens, that he might fill all things.

3 Now how could he have given gifts to men, and to have filled men and angels with revelations of new wisdom, had not he ascended above all heavenly power, from whence he did fill all his chosen ones with grace, and this grace is divers; therefore Peter calleth it the manifold graces of God. 1 Pet. 1. 10.

4. Now faith is the root of all grace; all virtues are fruits of faith; its the only *primum mobile;* it sets all to motion: therefore the grace of salvation entering the heart, gives life there, which life is faith; that kindled spark stands still and beholds the salvation of God, in which salvation seal it works; for fire is operative, ever sending forth heat and light, the heat of love, the light of wisdom, the perfume of peace, and the pearl of patience. Luke 7. 50. Exo. 1.4.13. 2 Pet. 1. 5. Rom. 5. 1.

5. For where there is strong faith, there will be powerful love, excellent wisdom, sincere obedience, paradisical peace, and an undaunted spirit; all these graces have their original from Jesus, the fountain of felicity; for,

6. First, faith; it proceeds from Jesus, see Ephes. 4, 7, 8. compared with Rom. 12, 3, 6. 1 Tim. 1, 14. & 3, 15. And Paul, in Heb. 12, 1, 2. saith that Christ is the author of our faith; it is faith that closeth with Christ; and saith as Abraham said, I will not let thee go until thou bless me; mind these Scriptures, Ephes. 2, 8. Rom. 3, 22, 28. Col. 2, 16. 1 John 5, 4. Doctrine 2.

7. Christ doth not give this grace of faith to all; see Luke 8, 12, 13, & 22, 67. John 5, 44, & 12, 39. It is given only to the elect, and how, see Rom. 10, 14. 1 Cor. 15, 11. 2 Cor. 4, 13. 1 Cor. 1, 18. Doctrine 3.

Doctrine 4. 8. Secondly, as faith is given only by Jesus Christ, so is wisdom ; the workings of faith is the well-spring of wisdom ; when faith's eye is upon Jesus, then the heart stands open as the marigold before the sun, that the stream of love and wisdom may come flowing in ; then is Jesus known, and pointing him out, saying, yonder is he upon his glorious throne in Heaven, the Angels, with Moses and Elias, attending on him and beholding his glory.

2 Pet. 1. 2. 7. 8. 9. Col. 2. 3. 9. Oh, what work this grace of faith makes in the soul, when it is quickened there ; then it multiplies grace, as Peter saith, grace and peace is multiplied through the knowledge of Jesus.

Doctrine 5. Applied. 10. Thirdly, peace is given by Jesus Christ, and it comes as a river to water the garden ; this peace passeth all understanding of reason, but not of faith ; for faith comprehends it : Oh, the well-spring of faith, Oh, the river of peace, how sweet are your streams ; Oh, what is that fountain, then, from whence they came ? Is it not the Lord Jesus Christ, the author of all our felicity, joy, and glory ? Here we fix ; our faith is the bucket drawing water out of the wells of salvation ; our fountain is open, our hearts is open ; let us take the cup of salvation, and call on the name of the Lord, seeing we are Christians.

CHAP. XXVI.

1. *Whence Eternal Life springs.* 2. *Jesus our Joy.* 3. *His Nature discovered.* Doctrines.

EIGHTH ARGUMENT.

1. HE that gives eternal life, must needs be the true God, but Christ Jesus is the giver of eternal life; therefore Christ Jesus our Lord is the true God. Doctrine 1.

2. Look about you all you that desire eternal life, and see from whence it comes, that so you may glorify him that is the author thereof; why, you that have the new birth wrought in you, do really know that it comes from the Lord Jesus Christ, for he which gives grace, gives glory; the one is the seed of the other, for grace is sown that glory may spring up. Proved.

3. He that hath the Son, hath life (saith John); and why so? because there was no other God that could give eternal life but Christ; it is as much as if the Apostle had said, pitch your faith upon Jesus Christ, if you look for eternal life, and be not wavering in your mind, as if you could have life from a father or God distinct from Christ, for Christ is God, and Father, and Creator of the worlds, therefore stick to him and you have the Father; for whoever hath the Son as his Lord and Saviour, he hath the Father, for Father and Son makes but one personal glory. John 1. 7. 9. & 17. 3. Opened. Amplified.

Cleared. 4. This doctrine is so clear that eternal life comes in by Jesus, and the Scriptures so numerous in the proof thereof, that it is needless to take up more time about it; it is enough to the wise, and so I pass to the next.

CHAP. XXVII.

Doctrines. 1. *Christ is the Searcher of the Heart, and knows what is in Man.* 2. *All things open before Him.*

NINTH SCRIPTURE ARGUMENT.

Doctrine 1. 1. HE that knoweth the thoughts of the heart, must be God, but Christ Jesus knows the thoughts of the heart; therefore Christ must needs be God.

Jer. 17. 10. Amos 4. 13. Psa. 94. 9. Jer. 1. 4. Proved. 2. To know the heart must needs be the work of God, that makes the heart; and therefore it is written that God only knows the heart: Now the Apostle Paul saith, that all things are naked and open before the Lord Jesus; see Heb. 7, 12, and compare it with Revel. chapter 19, verse 12, 13, and chapter 2, 23. Here we see that Jesus is that God as knows the heart.

3. Moreover, when Christ was in the state of mortality, he could see into the heart of man; in Luke the 16th, Christ told the Pharisees that God knew their hearts; now this God that knew their hearts was himself and no other, as appears in Matt. 9. 4

Christ there curing a man of the palsy, said that his sins were forgiven him, upon which the Scribes and Pharisees said within themselves, this man blasphemeth, and Jesus knowing their thoughts said, wherefore think you evil in your hearts.

4. So likewise Acts 15, 8, there the Apostle declares that God only knows the heart, meaning Jesus Christ, for say they he gave us the Holy Ghost, and purified our hearts by faith, which things were only done by Jesus Christ.

5. Finally, in John 2, 23, Christ Jesus said that he would not commit himself to the Jews, and the reason was, because he knew all men, and needed not that any should testify of man, for he knew what was in man.

6. Now did the Lord Jesus know these things in the state of mortality, how much more now then, being in the estate of immortality and glory, seeing his eyes are now as a flame of fire, that seeth through heavens, earth, angels, and men, and beholdeth all things and places in a moment, without charging his spiritual memory in the least; so that known unto the Lord Jesus Christ is all his works, to whom be praise and glory, for ever and ever; Amen.

CHAP. XXVIII.

Of Christ's Miracles.

TENTH SCRIPTURE ARGUMENT.

Doctrine 1. 1. HE that could cast out devils or devilish diseases, that could give light to the blind, cure the lame, raise the dead, with many more miracles in his own name, and by his own power, must needs be the true God; but Jesus Christ our Lord did do all this in his own name, and by his own power; therefore Christ Jesus our Saviour must needs be the true God.

2. Now, though many of the Prophets and Apostles could do miracles, yet it was not by their own power; therefore said Peter, when he had done that great miracle of healing the lame man, we have not done this by our own power, but by the power of Jesus Christ, in the name of Jesus Christ.

3. For as Peter had no other God whereby he could be saved, so no other name or God whereby he could do such miracles, but in Jesus Christ the Lord only.

Proved. 4. But Christ's miracles were all wrought by his own power, as is seen by that great miracle of raising of Lazarus by the word of his mouth; to this Christ doth, as it were, call in all the power of his God-head, and with his voice, being the voice of God, spoken unto a dead soul in these words, Lazarus come forth, and Lazarus came forth, from the efficacy, virtue,

and power of these words, they being the words of God; and then was his words to Martha made good [said I not unto thee, that if thou would'st believe, thou shalt see the glory of God]; here he manifested himself to be God.

5. Now this great miracle was not wrought from any other God but what was in the blessed body of Jesus; for in the preparation of the miracle Jesus groaned in himself; after which forthwith he said, I thank thee, O Father, &c.; which shewed clearly that the God-head, which was the everlasting Father, was in him, and his revelation from that Godhead-Spirit gave him infallibly to know his power to raise the dead, as God of all power, blessed for ever, manifest in these words as aforesaid, Lazarus come forth.

CHAP. XXIX.

How that the Incarnation of Christ was a Miracle of all Miracles.

1. I HAVING now performed my promise of the Ten Scripture Arguments, might insert several more, as his being the Judge both of quick and dead, with several others, but it will be touched hereafter, when I come to treat of the Saints' joys, and the Reprobates' torments; only here a little consider of the great miracle of Christ's Incarnation; and then to end this point.

2. The manner and nature of Christ's Incarnation, Doctrine 1.

doth evidently declare that Christ is God; for what is the Incarnation of Christ but the very Incarnation of God; for was not Christ born of a Virgin, and this Virgin remained a Virgin still after all?

Arguments to prove the Doctrine.

3. If the Virgin-wife Mary conceived with-child without knowing of man, then it must be by knowing of God, and it was so, for the Holy Ghost overshadowed her, that is, God overshadowed her with his own spiritual person; for if he had not a person, he could not have overshadowed her, and she was forewarned of it beforehand by the Angel, what God would do.

4. Therefore after his descending into the womb and dissolving himself into her seed, and had quickened into life, she certainly knew that God was become a babe in her womb; for observe the speech of Mary the mother of God, from a revelation of that Christ within her, sings forth, saying, My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, he having that name given him when he was in her womb by the Angel.

5. And Elizabeth, at the same time at the voice of the salutation of Mary the mother of Jesus, her babe leap in her womb for joy, as being quickened by the babe Jesus, by virtue of his word spoken before, she being thereby filled with the Holy Ghost, or spirit of revelation, from which she worships that babe Jesus, crying out with a loud voice, saying, Blessed art thou amongst women, and blessed is the fruit of thy womb; and whence is this to me that the mother of my Lord should come to me.

Applied. Quakers reproved.

6. Lo! here now whether Elizabeth and Mary did not own this babe, though as yet in the womb, to be their God and Saviour, even in his lowest humiliation; if the Quakers' people could carry God

in them as Mary did, then I should not blame them for worshipping a God within them.

But the Quakers' God is a Spirit-God without a body, but the true God is not so; for if God had been a spirit without a substance, and been in her spirit, then could there have been no distinction between her and God, but she would have been God, and so that people are all Gods by their own account, but I pass them by.

Now to draw to a conclusion, I appeal to all sober men in reason that own Scripture, and have read this Treatise, whether I have not made it clearly to appear by Scripture, that Christ Jesus is the only true God.

Hold fast this faith and be sanctified, for this is the truth and the rock on which we build;—this is the life of our Religion, and though we are but few, yet we shall stand, grow, and increase.

Although all the Anti-Churches are against us, even from the old dark Arian to the new light Quaker, for the Arian denies the Divinity of Christ, and the Quaker his humanity; the one his Godhead, the other his Manhood: this is the whole Antichrist that denies the whole Christ; the first Anti-Christ and the last Anti-Christ meet here, being now to be destroyed and to be judged by the spirit of his mouth of his last chosen Prophets; this testimony of mine, being a Witness to that Witness, from that spirit of faith quickened in me by the doctrine of their mouths, which distilleth as the dew, and their record will stand, being the record of the Spirit, which answers that Witness in Heaven in the finishing of the mystery of God manifested in flesh, in one single person

of his own, called the everlasting Father, the high and mighty God, the Lord Jesus Christ, blessed to all eternity ; Amen.

THE SECOND PART:

TREATING OF

THE TWO SEEDS.

CHAP. I.

1. *One Seed cannot produce two contrary Fruits.* 2. *Of the Signification of Woman.* 3. *And of the Serpent's Downfall.*

1. THIS Second Part is to prove that there are two Seeds, and this will be made clear by Scripture that there is a good and a bad; now being contrary in nature, they must needs proceed from contrary causes, and experience shews us that there is diversity of natures in man, being all comprised under these two terms of good and evil. Doctrine 1.

2. Now from what fountain, or from whence, or rather from what fountains these contrary natures flow, is our business now to declare; for as the Scripture saith, one fountain cannot bring forth a sweet water and bitter; even so one nature cannot bring forth both sin and sanctity, but must proceed from two several roots or causes. James 3. 11. Proved.

3. Therefore, let every Saint know, that the original of sin came by the fallen Angel's transmuting himself into flesh in the womb of Eve, she being called woman, in respect of her bringing forth that seed which brought woe to man, woe to the saints, and woe to the serpents; being according as it is written, Woe unto the inhabitants of the earth, for the devil is come down among you.

Rev. 8. 13. & 11. 14. Opened.

4. This was the Serpent-Angel, or Tree of Knowledge of good and evil, that Eve was not to eat of with her teeth; for eating with the teeth would not have contracted an evil hereditably.

5. Again, when Eve had eaten of this devilish apple, to wit, when she had taken his evil nature into her pure seed, then had she gained the knowledge of the good she had lost, and of the evil she had procured, and now was she woman indeed, for she had not only brought sorrow upon herself, but a guilt upon all her issue; although when her first-born son Cain was born, she conceited he might have been of her husband's begetting, therefore she unknowingly said she had received him from the Lord.

6. But she seeing his actions, as soon as he was growed up, then she was convinced that he was that evil seed of that evil tree, as is apparently manifested by her words upon Seth's birth; then said she God hath granted me another seed instead of Abel, whom Cain slew.

Gen. 4. 25. Opened.

7. As if she should have said, I had received one good seed before, even Abel, on which my hopes were fixed, but Cain slew him, yet now have I another good seed in his stead given unto me, of whom shall proceed a seed that shall bruise the head of that evil seed that beguiled me; then shall the slayer be slain, then shall the blood of Abel, and the blood of

all my seed of Seth that shall be spilled as Abel's was, be required, and vengeance shall be poured out upon that seed by a seed from heaven, which blessed seed of this Seth's seed will pardon me and all my husband's seed, and give us glory everlasting, through his eternal free love, according as he hath promised, saying, that the seed of the woman shall break the serpent's head, &c.

CHAP. II.

1. *Shewing how Cain was not of Adam's begetting.* Divine doctrine.
2. *The Serpent-Angel proved to be Cain's Father.*
3. *Scriptures order not so exact as Reason judges it, only to confound Reason and to keep it in Darkness.*

1. BY what I have said, you may see that Cain was the seed of the serpent, and so was none of Adam's begetting, though it be said that Adam knew Eve his wife, and she conceived and bare Cain, yet it doth not follow that Cain was begotten of him, for if it were, then it would follow that Adam was that wicked one. 1 John 3. 12.

2. Now you know it is written that Cain was of the wicked one; if so, then he was not of Adam: now several learned men in reason, and reason's kingdom, have been compelled by the force of their historical faith, and their adhering to the literal record of the Scripture, to acknowledge that Cain was Doctrine 1.

of the serpent; so writes one Ainesworth, a Priest of the Church of England; and some of the Hebrew
Proved. Doctors say that Cain was born of the filth and seed that the serpent had conveyed into Eve; and one Menicham, a Jewish Rabbi, saith that unto this world there closeth the secret filthiness of the serpent which came upon Eve, and because of that filthiness, death is come upon Adam.

Rom. 4. 17. Further proof. 3. Again, for further proof, you the seed of the son of man may, or do know, that the Scriptures calls things that are not as though they were, and sets that first which should be last, and last which should be first; to the end that Reason should never find out the meaning of God in the Scriptures.

Explicated. 4. As in this place where it is said, and Adam knew Eve his wife, and she conceived and bare Cain, now her conception had relation to Cain from the serpent-angel, though Adam be first mentioned in this verse; but the angel's knowing of her is in a secret hidden saying set down before.

5. And as for Abel's begetting, it hath reference to Adam's knowing of Eve; for it is not said that Adam knew Eve again, but it is said she again bare his brother Abel, without any more mentioning of his knowing of her.

1. Inference. 6. But when Seth was begot, it is said that Adam knew his wife again; from whence we are to understand, that when it is said that Adam knew Eve his wife, and she conceived and bare Cain, his knowing of her had relation to the begetting of Abel, though Cain be first mentioned, and the begetting of Cain was by the serpent-angel in the manner aforesaid.

Note. 7. For further proof, in Genesis, ch. 25, ver. 20.,
2. Inference. we find that Moses setteth down the death of Abraham and Ishmaell, before he describes the birth of Jacob,

which was fifteen years before the death of Abraham, and sixty-three years before Ishmaell died; for Abraham lived 175, and were Isaac younger than Abraham by a hundred years, and Ishmaell by fourteen, they are found so long to live after the birth of these twins.

8. Thus we see that sometimes that is set down first which is done last; and why might not Moses do so in this place of Cain and Abel's begetting? Who shall dispute against this doctrine of Cain being begot of the serpent's seed, and Abel of Adam's? None but reprobates, after so clear a discovery. Doctrine Proved.

9. Moreover, sometimes the Scripture speaks of one person, but implies another, as Psalms 89, verse 20, compared with verse 27., and Ezekiel, 34, 23. 3. Inference.

10. From hence you may collect that the Prophets of God do sometimes put one person for another, and attribute that to one which belongs to another, as observe Psalm 89, verse 29., in that place is a prophesy of Christ, the words are these; His seed will I also make to endure for ever, and his throne as the days of heaven. 4. Inference.

11. Now observe the next verse, and you will find a change in person, though a close connexion in words with the verse before, being ushered in in these words, [if] His children forsake my law, &c.; now this particle [if] seems to make a connexion with the verse and person before, but these words have relation to Solomon, the other to Christ. 5. Inference, or doctrine.

12. Even so, it is the very same thing concerning Cain and Abel, in the doctrine discoursed of; for Moses hath been as close in his description of the rise and original of Cain and Abel, as David was of Solomon and Christ. Proved.

13. But who can understand and believe but the Seed of the Son of Man, to whom the knowledge of truth and promise of eternal life belongs?

CHAP III.

1. *Of the Signification of Satan, Devil, and Wicked one.* 2. *Of the Genealogy of Cain.* 3. *Two Seeds in every Man.* 4. *No boasting of fleshly kindred, and of the vanity thereof.*

Doctrine 1. AGAIN, the scripture calls Adam the Son of God, whose son then should Cain be but the son of the devil, or the very devil clothed in flesh, and so became the father of all devils.

Doctrine 2. 2. Moreover you that are quick in comprehension may know that wicked one, satan and devil be all one sense, for that which is called satan in one translation, is called devil in another, and that which the Hebrews call satan the Greeks call devil, or wicked, or wicked one, or wicked person, or wicked thing, see Mat. 13, 19, compared with Luke 8, 12, and Mark 4, 15.

Doctrine 3. 3. Furthermore as the genealogy of the good seed do spring from Adam, so the genealogy of all evil
John 8, 44. doers ariseth from Cain, all those Jews that resisted Christ sprang from Cain.

Objection. 4. But here it may be said, how could those Jews come from Cain, seeing as they said, they proceeded from Abraham; to this I answer, they might proceed from Abraham's loins, as Ishmaell did, but not from Abraham's loins as Isaac did, for as they came from Abraham's loins as Ishmaell did, so they came from Cain, for that seed or nature that took in Ishmaell's conception was Cain's own spirit, it being uppermost

in his conception, and that seed or nature that took in Isaac was faith, and was uppermost in his conception, which made him acceptable.

5. For in Abraham was two seeds, faith and reason, or flesh and spirit, and so there is in every man and hath been ever since the Sons of God, namely, the sons of Seth took them wives of the daughters of men, that is the daughters of wicked men, the sons of Cain. Doctrine 4.

6, Thus these two seeds were brought in conjunction in one soul by the Sons of God going into the daughters of men, and so the two seeds came to be mixed in one person in the moment of his conception, and according to the force and predominancy of each seed in the time of conception so will its growth be. Proved. Gen. 6, 2.

7. Therefore look what seed was uppermost in time of conception, that seed will grow up above the other, (or at leastways in time get mastery, by being capable to receive a word of faith to the raising of it up) and so became Lord, as for example, Abraham's good seed which was the seed of faith, was predominant in Isaac's conception, but this bad seed, which was the seed of reason, which in scripture is called flesh, was uppermost in Ishmaell's conception.

8. Therefore those Jews that Christ branded to be from Cain, were but of Abraham according to that flesh, although something of Adam's seed each one might have, yet the evil seed becoming governor or Lord, keeps the other seed down, as a conqueror keeps his captive under him.

9. From what is said, you see that it is no boasting of fleshly kindred, no, nor a spiritual stock, unless we be slips from that stock, or tree receiving the pure Applied.

sap and vertue from the same life, and not by works of unrighteousness and infidelity, as the fleshly seed of Abraham prove themselves to be of the wild olive tree, though called by many rare titles, as sun of the morning, queen of heaven, prince of the earth, merchants of the world, and trees of Eden, and men of renown. Isa. 14, 12. Jer. 7, 18. Revel. 18, 7. John 14, 30. Ephes. 2, 2. Revel. 18, 3, 11. Gen. 7, 4. Acts 4, 26.

CHAP. IV.

Divine doctrines. 1, *No Evil from Adam's created Nature.* 2, *What is meant by Eternity.* 3, *Of the Extent of the Serpent's Enmity,* 4. *Forcible Arguments to prove Two Seeds.*

Proposition prosecuted. 1. TO proceed, if Adam did beget Cain, then there could have been but one seed, and if but one seed, and that seed the seed of Adam, and Adam the seed of God, then there could not have been neither strife nor enmity in this World, for the seed of Adam being the seed of faith, and the operation of that faith is perfect peace, full satisfaction, and pure love.

Rom. 13. Doctrine 1. 2. Wherefore then from this nature cannot proceed the evil of enmity, for pure love thinketh no evil,

but this enmity lying in the two seeds, according as it is written, I will put enmity between the seed of the woman and the seed of the serpent; now observe, it is not said, I will put a difference, but I will put an enmity, that is, an absolute hatred or perpetual war, and not a strife or debate, for that may be reconcileable. Opened.

3. Again, seeing it is written that there is an enmity put between the two seeds, this shews clearly that there are two seeds, and it was most apparantly made manifest when Christ suffered death by the hands of wicked men, then was the seed of the woman put to death by the seed of the serpent. Gen. 3, 15. Doctrine 2. Proved.

4. But here it may be objected, is it not said that the seed of the woman should break the serpent's head, which seed was Christ; how then did that seed break the head of the serpent, seeing the serpent appeared to have the greater power, in that its power extended so far as to put Christ the Lord to death, answer, Objection.

The serpent's seed putting Christ to death, was but bruising of his heel, because it was natural death, but Christ that seed of the woman broke the head of the seed of the serpent in all his persecutors, by sealing them up to the second or eternal death, and this he did when he called them vipers, serpents, devils, blind guides, and the like, and pronounced those woes against them. Mat. 23. 33.

Moreover, if all the world sprang from one root, then the doctrine of election and rejection were vain, and of no value, for either all must be saved or all must be damned, if a good seed, then saved, if an evil, then damned, for as is the tree, so is its root; a good tree cannot bring forth evil fruit, nor a corrupt tree good fruit. Mat. 7. 17.

Two Seeds proved.
Mat. 2, 18. Isa. 43, 20. Psa. 132, 13. John 13, 18, and 15, 16. 1 Pet. 2, 4.

But it is evident that there are two seeds by the opposition and contrariety of natures, if you were of the world, (said Christ) the world would love its own, &c. as if the Lord should have said, you are my peculiar people, I have chosen you and set my love upon you, I have brought you out of the world from amongst the children of the wicked, you were polluted but I have purged you and made you clean by my word, in bidden you or bringing you out of that wicked generation.

John 14, 27, and 16, 33. John 8, 23. Mat. 10, 22, and 24, 13.

Therefore it is that they hate you for the nature of the world is to hate those that are not of their own nature, therefore look for no peace but what you have in me, for there is no agreement betwixt me and Belial.

Cleared.

Wherefore from hence it is clear that there are two seeds, and that Cain sprang from the serpent angel, and was not of Adam's begetting, now there are many of opinion that Cain and Abel were both born at a time, as Calvin and others, and of the Jewish Rabbi's, as Perkins and Eleser do hold that they were twins, but this opinion is not true, I only shew what reason doth hold or can say, &c.

CHAP. V.

1. *How Men are called by the Name of Trees.* 2. *How that Nature in Man that is uppermost, gives the denomination to Man.* 3. *From whence Evil is derived.* 4. *How the Elect are saved between Commissions.*

Doctrines ingrossed.

1. HERE I shall shew that the tree of knowledge was not a natural tree; if it had, it could not have operated such venom in all mankind: the Scripture, we know, calls men by the name of trees; there is mention made of the good olive tree, and the wild olive tree, the wild olive is the state in nature, or Reason the devil, which is wild by nature, and the good olive tree is the person of Christ.

Rom. 11. Doctrine 1.

This good olive tree is called by the name of the tree of life, the wild olive is called by the tree of knowledge, &c. Also the Son of Man he is called a vine tree, and his seed are called vines, because they participate of his nature, and although the seed of the fallen angel are called vines, yet are they but strange vines; even as adulterate gold shew one thing but are another.

Rev. 22. 2. John 15. 1. Isa. 5. Jer. 2.

The two seeds distinguished.

Therefore their fruits discover them, the good vine brings forth sweet and tender grapes, which makes delicate wine, called the pure blood of the grape, which is of such virtue, as that it makes glad the heart of man.

But the strange vine, its grapes are called sour grapes, and wild grapes, as in Isa, chapter 5, Jeremiah

Deut. 32. 32. Ezek. 18. 2.

complains of the House of Israel, saying (in the person of God), I had planted them a noble vine, holy an upright seed: how then art thou turned into a degenerate plant of a strange vine unto me.

This House of Judah and Israel degenerated, that is, their evil seed growed stronger and stronger, until it had captivated the good seed, and brought it under.

So that every one comes to have his denomination according to the operation of his seed; if the good seed be prevalent as in Abraham, Isaac, Jacob, then it is a noble vine; but if the evil seed be prevalent as in Sham, Ishmaell, Esau, and the like, whose fruits are covetousness, oppression, envy, malice, &c., then it is a wild olive; and so are trees that bear wormwood and gall, and as Moses saith, their wine is the wine of dragons.

Deut. 2. 9.
Lam. 3. 19.
Deut. 32. 33.

Mind here and observe, and you will find it clear, that this evil tree is described to be from the dragon, which dragon is the serpent-angel, which serpent-angel was the tree of knowledge of good and evil, and through his becoming flesh, in that flesh was the poison and venom of the dragon-devil, and so streamed through the loins of Cain and his offspring, and this became poison in the pot, as 2 Kings, 4, 39, 40., that is in the bodies of men and women, and in all the sons of Adam, but is purged out through belief and obedience to the Lord's Prophets, their faith being quickened by a true ministry, are again brought into the true vine, Christ Jesus.

Doctrine 2. Explicated.

For Christ, the tree of life, is merciful to his own seed, and will save it to his elect, who live not under a true ministry, he there preserving their generated faith even from the womb, causing the innocent seed

to keep uppermost, and to such innocency of life, serves for their way, and is acceptable without further knowledge, especially if any have but so much light, either from the hearing of the letter of the Scripture or without it, as to understand that there is a God without them, whose grace they long to know, that they might be saved by it.

But as for the elect that live under a true ministry and have broke the Law, this ministry quickeneth them (for there is no quickening power but in a Commission), and brings them from under the power and dominion of sin, of whom before they were led captive; to these having much forgiven and much given, there is much required, and such become lovers of God, through the knowledge of free-grace in the pardon of sin. Doctrine 3. Ephe. 2. 1. Rom. 6. 14. 2 Tim. 2. 16. Luke 7. 47.

CHAP. VI.

1. *How that Wicked Men are called Trees, the King of Assyria had his original from the Tree of Knowledge in the Garden of Eden, with many other Princes, proved clearly.* 2. *Of a Prelate's Doctrine of the Tree of Knowledge.*

AGAIN, for a further consideration, that all wicked men are called trees, let it be considered what the Prophet Ezekiel writeth concerning

Pharoah, and of the Kings of Assyria, with other Princes and Potentates of the Earth.

Ezek. 31. 3. 4. 5. 6. Doctrine 1. The Assyrian (saith the Prophet) was a cedar in Lebanan, with his branches, and with a shadowing shroud, and of a high stature, &c. The waters made him great, and his rivers running round about, he plants, and sent out his little rivers unto all the trees of the field.

Therefore his height was exalted above all the trees of the field, for under his shadow dwelt all great nations; thus was he fair in his greatness, in the length of his branches, for his root was by great waters.

The cedars in the garden of God could not hide him; the fir trees were not like his boughs, and the chesnut trees were not like his branches, nor any trees in the garden of God.

Behold here the state of Reason's glory, in the seed of the tree of knowledge of good and evil. Do you not see that it was such a tree in its spiritual state, that it would not only make one wise that eat thereof, but he should be great and powerful also.

1. Inference. Here this great King of Assyria, having the fulness of the Angel's nature in him bodily, is said to be a cedar tree; yea, a tree higher than all the trees of the field; no tree in the garden of Eden was so high, though they were of the same nature with him: yet was he so high as to overtop them all, and to overshadow all nations; no tree in the garden of God comparable to him, no prince or potentate that were in those countries that could out-top him for beauty, height, strength, and compass; and the ground of his greatness was, first, because he was a tree of large stature, and of lovely beauty, and of great power;

secondly, in that he was a tree placed by the rivers of waters, and all his subjects were as plants about him; thirdly, because the Lord had not blowed upon this tall cedar, but was pleased to let him have all the glory of this world to serve himself in, and all his adherents, especially such as are ripe in his nature.

For these trees receiving of the dews of the natural heavens, and being rooted in this earth, and the earth being made fruitful by virtue of the waters, it became as rivers of waters in their souls, or as a Heaven in their hearts, especially considering their dominion and power in conquering kingdoms and taking of spoils. This made them grow high as cedars in arrogancy and pride, looking upon themselves to be as gods of this world, and so they were, and were honoured accordingly by the branches, which were great nations. 2. Inference.

Thus you may see, whose eyes are opened, what glory is given to the trees of Eden, the spirit and seed of reason, the king in man.

There was none of this glory to the tree of life, when he was in mortality; for though he was Lord of all, yet was he servant to all. Ezek. 5. 3. Phil. 2. 7.

Again, it is said that this reprobate tree was so great, that all the trees of the garden of Eden envied him: now these trees were of the same nature with this great tree, therefore called trees of Eden also, and they were so called, because they proceeded from that tree of the knowledge of good and evil, that was in the garden of Eden. 3. Inference.

Also this great King Sancherub, with other Kings of Assyria, Egypt, Edom, and other countries, were trees of Eden and sprang from the Angelical tree, only Sancherub at that time was the greatest tree, 4. Inference.

and out-topped them all, yet they were all of the same nature and of the same descent; yet did they fight one against another, being ambitious of God-like authority, that seed never delighting in equality or inferiority, that being abominable to that proud angelical seed.

5. Inference. For all those trees in the garden that envied Sancherub, were princes and kings of the earth, that were to be heirs of heaven here, and hell hereafter, and eternal wrath after all, as appears by the Prophets' words.

Proved. Therefore saith the Prophet, chap. 31, 32., that all those trees of Eden, with their branches, go all down into the pit, the grave, and hell, where all the uncircumcised seed are; they are gone down to hell with their weapons of war, and they have laid their swords under their heads, but their iniquity shall be upon their bones, although they were terrible in the land of the living.

Illustrated. As if the Prophet should say, although these great trees of the fallen Angel's seed did think to have been rule for ever, yet their decreed time is over, and they are gone down in the grave which is hell, and their bones shall bear their iniquity, for the resurrection-day will come that the earth shall no more hide her slain, but shall cast her out, and those bones that were so strong here to cause suffering, shall then receive the fruit of its iniquity, which shall be a living death and dying life.

Applied. Thus have I made it evident, that wicked men are called trees, and not only so, but that the great men of the earth are called trees of Eden, because they spring from that angelical tree, and had the fulness of that rational nature or God-head spirit living in them bodily.

Now doth it not appear from hence, how blind the land of this seed are, even in such as go under the notion of spiritual guides, though notwithstanding they have the letter of the Scripture to be their guide. Cleared.

I speak to sober men, are not those blind who teach that the tree of knowledge of good and evil, was a natural tree, bearing apples, and such like natural fruit, that Adam did eat with his teeth, and that damnation was procured thereby?

This brings me in mind of the story following:— There was a prelate in France once very tragically insisted upon this point of the eating of the forbidden fruit, but it seems a certain blacksmith in the Church, when he had heard from this venerable Doctor that universal mankind were irrecoverably relapsed into eternal damnation, save a small handful of Christians, by Adam's eating of an apple:

Now the smith, having no satisfaction in his doctrine in that literal sense, took the boldness to argue the matter with him; but the smith finding the priest still go no further, brake out, saying, what a great deal ado has here been about the eating of an apple, which word was presently got into the Court, and became a parable.

Now what a lamentable foundation was here, and how ridiculous it is for people to believe that mankind came to be damned to eternity for eating of an apple, plucked from a wooden tree, and as simple and wild a principle it is to teach that it was a natural serpent that tempted the woman to eat thereof, and as groundless a conceit it is for some to fancy that the serpent at that time went upright, and was beautiful, but through his temptations, being the devil's instrument, was changed into an ugly serpent,

creeping and crawling on the ground; but some men will believe any thing, though never so contrary to reason, and yet would be counted for wise men, but greater is their darkness.

CHAP. VII.

Doctrines. 1. *Two Seeds proved.* 2. *Of Ishmaell's Blessing.* 3. *A great privilege to be Children of good Parents.* 4. *Of Christ's lineal descent.*

Preface. 1. IT will be necessary, if I draw on the thread of my speech a little further, in proof of the two Scripture seeds, because it is the key of the Scripture, for if you would have the door of the word opened to you, then open your ear to the doctrine of the rise of the two seeds.

Doctrine 1. 2. It is written by Moses, that when Rebecca was with-child, that there were two nations in her womb; this is a proof that there are two seeds, seeing they were not said they were two persons, but two sorts of people.

Inference. 3. Again, had there not been two seeds, why should it have been said that in Isaac should the seed be called, rather than in Ishmaell or in Esau; but those that have faith may see that Esau and Ishmaell were not of that seed to whom the promise was made, but on the contrary, they were of the seed of the serpent, and so were under the curse.

4. But if it be objected, how can they be under the curse, seeing they received great blessings? Now those blessings they received, were but such as that great tree Sancherub, Pharoah, and others had as aforesaid, for the Kings of Edom proceeded from Esau; and Herod, the King that put John the Baptist to death, proceeded from Ishmaell, as Joseph saith, and this was the blessing that Esau and Ishmaell had. 2. Inference.

5. And Ishmaell's blessing is great at this day among the Turks, for most of them are of his seed, and it is like that Mahomet, the Prophet of the Turks, was from him, because he granteth him such honour, as in his 19th chapter of his Alcoran, he saith that Ishmaell was a Prophet and an Apostle of the Lord, and preached purity, and was pleasing to the Lord. 3. Inference.

6. But we will leave Mahomet and Ishmaell to their Lord, and Esau to their blessings, got here by their swords bathing in blood, until the time that the curse comes forth that shall cast them down into an eternal living death, and dying life.

7. But to the matter in hand. Jacob and Esau were, without doubt, of two contrary seeds, and that made the Prophet Malachi say, that the Lord loved Jacob, and hated Esau, before they had done either good or evil, and why so? Why was it not because the Lord knew them in the womb as he did Jeremiah? Doctrine 2.

8. Now when these two brothers were born, and came into the world, and grown up into maturity of years, then they manifested themselves to be of two different seeds by their actions, as you may read. Proved.

1. Inference. 9. Wherefore as they did act forth themselves, so did their posterity in the general, each participating of the nature and spirit of the vessel it was first seasoned with, or the sap of that tree from which it was taken.

Application. 10. From hence, then, we make this application, that it is a great privilege to be a child of a good parent, especially when the parents of both sides have been upright and godly for several generations.

Amplified. 11. For although we see here that a good parent may have a bad child, and also that a bad parent may have a good child, as Saul had, the cause why that is, I have shewed to be through predominancy of seed, but though this is so, yet the rule is not general, but the privilege appears; for the seed of godly parents, being united lawfully, doth for the general part produce a good seed, even a seed that is of their own image and likeness, as Seth was said to be of Adam's own image and likeness.

Doctrine 3. Opened. 12. Now this own image and likeness, is not only in respect of the virtues of the mind, neither altogether of the form of the person, but also in feature and complexion (as Christ was like Adam), as these three properties usually concur to make a child of the parents' own image and likeness.

Doctrine 4. 13. For this is a principle worthy of belief, that the outward composition of the body shews the inward inclination of the mind, and the one follows the other, the invisible life is seen by the eye, it being the glass of the mind.

Proved. 14. Therefore, when a child looks with a countenance, like his father, and is of the like feature and proportion of body, we say this child is the very image and likeness of his father, and for the generality, his works and ways are much like unto his father.

15. This is a rule that we may judge of a child when he is young, but if he be not like his parent, but his parents' parent, or mother, or mothers' mother, or kindred, then will he be the like in nature to those he doth resemble. Examined.

16. Therefore it will be a blessed thing to be a child of an upright stock, and not only so, but of a faithful and holy parentage, for it is true for the general part that the issue of the upright are blessed, for this we may observe, that that nature that is most active, doth most take, and we find that the good seed in good men and good women, is for the general part the most active. Applied to both seeds.

17. Even so on the contrary the seed of wicked parents, being united together, doth produce a wicked brood, for do we not find by experience that a bastard begets a bastard, and wherefore is it, is it not because that commonly your bastards are got in the fiery heat of hellish lust?

18. Therefore it is written, Zach. 9, 6, that a bastard shall dwell in Ashdod, the Philistines (who came of Ham) being given to filthy lusts, through the pollution of their seed, it shall reign among them successively from father to son, and so forth. Proved.

19. Therefore let every one that knows the truth and loves it keep his vessel in sanctification and honor, and not to deal treacherously with the wife of his youth to the end that he may seek a goodly seed. 1 Thes. 4, 4. Malachi. A use of exhortation.

20. This Rebecca had a special care of when Isaac and her gave Jacob a charge to take a wife of their kindred, saying thou shalt not take a wife of the daughters of Canaan, for they knew very well that the Canaanites were a cursed seed, and if their son should sow his seed in that soil it would spoil his crop, for instead of wheat, he would have tares, and

then where would the blessed seed have been, in which all the seed of faith in the world should be saved.

21. Therefore this might well make both Isaac and Rebecca so desirous of Jacob's matching in a good seed, and the love of truth was so precious in Rebecca and so strong in Jacob, that it produced in her both fear and anguish, for extraordinary love to any begets a fear, lest the thing so longed for should by any means miscarry.

22. Therefore Rebecca through a mixture of love and fear cries out, saying, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these be that are the daughters of the land, what good will my life do me?

Doctrine 5. 23. As if she should say it were better for me to die than to live to see my son join issues with the serpent's seed, for be sure Rebecca knew well that the Nethites and Canaanites were a wicked seed, and how that, that wickedness run in a line of death eternal.

Inference. 24, Therefore she knew very well that the current of Jacob's pure seed would be devoured in that evil seed, if he had mixed it therewith, for nature takes that into itself which is suitable and agreeing, and evacuates the rest.

25. But here it may be queried, what if Jacob had taken a wife of the wicked seed? would it have prevented Christ's line or pedigree from Jacob, seeing it is said that he proceeded from some that were wicked, &c.; to this I answer,

Inference 2. 26. If Jacob had matched in a wicked seed it had hindered Christ's lineal descent that way, for Christ descended not or passed through the loins of

any wicked person, but he proceeded from the line of the light of life eternal, and not from a wicked or reprobate person.

27. Those men do err exceedingly that say that some that Christ proceeded from were wicked, and their error is through the misunderstanding of Matthew, who brings Christ's pedigree from Solomon. 3. Inference.

28. But certain it is that Christ came not by Solomon, for I suppose that the difference of the recital of Christ's pedigree by Matthew and Luke lay here, that Matthew shewed his regal line, as that to be rightly interested in the kingdom, for to stop the mouths of the Jews, who railed against him, as a poor carpenter and a carpenter's son. 4. Inference.

29. But Luke sets down his natural line, and brings him from David to Nathan, and this my assertion will further appear if we consider that the light of Solomon was extinguished in Jeconias; the rest that succeeded were not the natural posterity of Solomon, and where it is said that Jeconias begat Salathiall, that Salathiall was not the natural son, but only succeeded him in the kingdom by legal succession, as next heir, for Jeconias had no sons, but the house of Solomon ended in him, as appears, Jer. 22, 30. Ezekiel, 21, 26, 27; this shews that Solomon's line must cease, 2 Kings 20, 8. 5. Inference

30. Furthermore, it is clear and evident that though some persons that Christ proceeded from, had many and great failings, yet were they every one of the elect seed, and Christ took his flesh from that good seed, it being in every one predominant, though reason sometimes scouted or rallied forth or sallied 6. Inference,

out, yet by the good seed which was Lord, it was bid to come behind again and to couch down as a slave.

Application. 31. Now if this doctrine would but sink into the heart of every one of the true profession, it would give great light into the scriptures and a pure lovely life to themselves, by purifying the good seed, and will also see how that seed run as a river in itself, and if it keeps itself from being polluted and unequally yoked, it will by its union and conjunction in a lawful way by a virtuous woman, bring forth a seed for heaven, being of its own image and likeness.

32. And from hence it was that godly virgins so much desired marriage of old that they might become mothers of a blessed seed, it was not for lust of concupiscence, but for love of a loyal and faithful posterity.

CHAP. VIII.

Divine doctrines. *The Two Seeds Opened, Proved, and Distinguished by Scripture abundantly, to the Confounding of all Gainsayers.*

Prologue. 1. NOW that it hath been made clear that there are two seeds, none that are sober can deny, and as for those that have the eye of faith, they see it clearly; and for a further confirmation of this truth, I shall give you the scripture's distinction of their names and nature, and how that there are two seeds to which all the prophets, Christ, and his apostles give witness to, behold a cloud of witnesses, believe and be happy; wonder in unbelief and perish.

1. First, Moses calls one seed an evil generation and a people in whom is no faith, and David he calls them a stubborn and rebellious generation, also Moses in another place calls them a perverse and crooked generation, and Christ calls them a generation of vipers, and a wicked generation, proceeding from Cain. Doctrine 1. Doctrine 2. Doctrine 3. Doctrine 4.

2. On the contrary, Moses calls the good seed the Lord's own portion, and the lot of his inheritance, and Zachariah calls them the apple of the Lord's eye, and David, Jeremiah, and other prophets give them the like names, and Malachi calls them precious jewels. Doctrine 5. Doctrine 6.

3. Again, Moses and Stephen calls the seed of the serpent a stiff-necked people, and the prophet Jeremiah calls them a haughty people, and Paul calls them haughty proud boasters, and Ezekiel calls them an impudent and stiff-necked people. Doctrine 7. Doctrine 8.

4. On the contrary, Moses calls the seed of Adam, the Lord's own people, so doth David, Zachariah, and Paul, also they are called the saved of the Lord and the redeemed of the Lord by his prophets. Doctrine 9. Doctrine 10.

5. Furthermore, Moses calls the other seed corrupters of themselves, saying that their spot and mark is not the mark of God's children, and a people void of counsel, and Isaiah calls them a seed of evil doers, and David calls them a wicked seed, and Zephaniah calls them a filthy and polluted people, and Malachi calls them a cursed people, and so doth Christ Jesus the Lord. Doctrine 11. Doctrine 12. Doctrine 13.

6. Moreover Moses calls the other seed the beloved of the Lord, and the blessed of the Lord, and a purchased people, so doth Isaiah, Paul, Peter; Isaiah calls them the holy seed and the seed of the Doctrine 14. Doctrine 15. &c.

blessed of the Lord, so doth Daniel, and David calls them a blessed seed.

Doctrine 16. Doctrine 17. Doctrine 18. &c.

7. On the contrary, Moses calls the evil seed children in whom is no faith, and Samuel calls them children of wickedness, and my text calls them children of the wicked one; Isaiah calls them rebellious children and lying children, and children of transgression; Hosea calls them children of whoredoms, and children of iniquity, and Christ calls them children of this world, and Paul calls them children of disobedience, and Peter calls them coveteous and cursed children, and the Lord Jesus and his beloved apostles calls them children of the devil.

Doctrine 19. &c. Doctrine 20. &c.

8. Again, as that evil seed are called children of the devil and sons of Belial, even so on the contrary the other seed are called children of promise, children of the kingdom, children of the highest, children of light, children of God, children of the resurrection, sons of God, sons of the living God, dear children of God, his chosen people; David calls them an upright generation, and Peter calls them a chosen generation, a royal priesthood, and a peculiar people; and Moses calls them a holy people, Job calls them the island of the innocent, and my text calls them the seed of the son of man, and the commission of the spirit calls them the seed of the Lord's own body.

9. What should I say more, for the time would fail me to speak of all the titles, names and natures of those two seeds, but it is enough to the sober, and for others that have kindled a fire of their own, let them walk in the light thereof, they that are of this elect seed, and the seed of the son of man, will be satisfied.

OF

THE RIGHT DEVIL.

A Preface to the Third Part ensuing.

1. ACCORDING to Scripture order, we find there are but two seeds, no mention of any third sort, only these two saints and serpents, as now shall more abundantly appear in this following Discourse, so that now shall I demonstrate what, who, and where the Devil is.

2. And now, you seed of the wicked one, be not angry with me for shewing you the devil; for the sight of him will not fear you, the false report makes you afraid, but your imbrued dark devil that is born with you, is the cause of your fear; because the sentence of death is born in the seed, and as the one grows, the other grows, for fear grows out of guilt, and guilt out of the breach of the Law.

3. Therefore look into yourselves, and you may behold the devil, for evil doing is devil doing, and you will suffer for your own sin; this is for your conviction, from your pleading and lessening sin by saying, I have done wickedly, but hope to have pardon for two causes; first, because I am sorry for

what I have done; and secondly, in that it was not wholly from myself, but by the temptation of the devil, who crept into my will and understanding, seducing the one as its choice, and the other as to its judgment.

4. And now I shall come to the point in hand, to give you a clear description what the right Devil is, and though it be for your condemnation, yet will be for the consolation to all the seed of the Son of Man, the Lord Jesus Christ, for whose satisfaction I write it; for to them belongs the knowledge of truth.

THE THIRD PART:

TREATING OF

THE RIGHT DEVIL.

CHAP. I.

1. *Of the great Red Dragon, and of his Three Evil Properties.* 2. *Of the War in Heaven, and of the Devil's Downfall.* 3. *And of his Angels.* Doctrines.

1. IN Revelations the 12th, there is mention made of a great Red Dragon, and of another Dragon and his Angels. Now this great Red Dragon was Herod the King, that sought to slay Jesus; and he is said to be a dragon; first, because he proceeded from that serpent dragon devil, that was cast down from heaven; and secondly, he hath this title of great dragon, because of the fulness of the dragon's nature that was in him. Introduction with the text,

2. Now that fulness consisted of these three things—pride, presumption, and cruelty; from cruelty and murder, had he that crimson red attributed to him, being called a great red dragon. Explicated.

3. Wherefore, because the greatest wickedness of

reason, the devil, lies in murder and bloodshed for conscience sake; therefore it is called red, and he that hath power in his wrath of reason to oppress, persecute, or murder, is a right cavalier, and mounted on horseback, not upon a white horse (for that is the righteousness of faith), but upon a red horse, which is the unrighteousness of reason, which carries forward to battle and war with the Saints.

Doctrine 1. 4. According as it is in the Scripture before cited, where it is said that there was a war in heaven, Michael and his angels fought with the dragon and his angels; this battle is said to be fought in heaven, because the original of those two great armies came from heaven; for this we may be sure, that there

Opened. never was any actual rebellion in heaven; the first verse of this chapter clears this, where it is said a wonder appeared in heaven, which was this, a woman clothed with the sun, &c.

5. Now that woman was the Virgin Mary, and she was not in heaven when she was clothed with the sun, or the eternal God within her.

Opened. 6. Again, as for the war it is said that Michael and his angels fought with the dragon and his angels; now that Michael is the Spirit of the Lord Jesus in his angelical believers, whose weapons are faith, love, and patience, unto the death, as it is in the 11th verse, where it is said, and they overcame him in the blood of the Lamb, and loved not their lives unto the death, &c.

Opened. 7. So on the contrary, the dragon and his angels are cursed, Cain and all his bloody offspring, whose cruel weapons are guns and swords, and all kind of murdering weapons, flowing from cursed covetousness and vain-glorious envy; and this was in Herod, in seeking to slay the holy and blessed babe Christ

Jesus, being the head of all his angelical believers.

8. And because he could not come at him, therefore his spirit sought to destroy his seed by cruel persecution; and this is the war that is said to be in heaven, and this war hath been ever since Cain and Abel, and will continue to the end of the world.

9. Again, it is said that the dragon was cast out into this earth; that old serpent, called the devil and satan, and his angels, were cast out with him. Doctrine 2.

10. I shewed before how that the war might be said to be in heaven, because the heads of the two armies came from heaven; now this dragon that was cast down relates both to Cain and the serpent-angel, being both one, just as Christ and the Father are both one. Explicated.

11. Therefore it being said the dragon was cast out into this earth, it is the same as to say Cain was cast out; for Cain was the serpent dragon devil transmuted into flesh, and all his offspring were his angels; they being of his own seed and spirit, were cast out with him.

12. That is, they were all cast out of the kingdom of glory, so as that they shall never have any after-redemption, nor never be admitted into the kingdom of heaven more, but shall be out of the favour of God eternally, and in this earth they shall weave the web of their own woe, and spin the thread of their own thraldrom, as in the 7th Part of this Book shall be declared.

13. Thus you see that there was but one dragon-devil that was cast out of heaven, and that dragon transmuting himself into flesh, became the father of all devils in flesh. Doctrine 3. Proved.

14. This opens that saying of Christ, by Matthew, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

15. Now, let all sober men poise well in their minds these things that are written, and see whether they can have any tolerable conceit against it from the Scripture.

16. For if you seriously consider, then without doubt you cannot but be convinced, that there was but one serpent-angel cast down from heaven to this earth, and not millions.

17. Wherefore to him that so conceiteth, if there were millions of devils cast down, I ask what are become of them, or where are they, or in what form and nature do they appear? Hath ever any learned man in reason described where they are, or what they are, to the satisfaction of any man's spirit? Certainly they have not; for reason doth ever fall short both of the glory of God, and of their own peace, as to things of a spiritual and eternal nature.

Therefore that you, who are either of sober spirits or enlightened souls in the faith of this Commission of the Spirit, may see how weak and unsatisfactory the opinions of the learned are concerning the descriptions of devils, and of their downfall, I shall relate unto you their doctrine concerning the same.

CHAP. II.

1. *Various Opinions amongst the Learned what the Devil should be.* 2. *Of two sorts of Devils.* 3. *Several Errors discovered.*

1. THE old learned Romish Priests and Fathers of Protestants have taught, that upon the war which they say was fought in heaven, that God cast them down from heaven innumerably, and they ceased not until God bid them stay, upon which words, say they, they stopped at that very moment in the place of their fall; some being in the air, some in the fire, some in the water; and look what place each devil is in; there they will keep their stations to the end of the world. Angelical doctrine.

2. Now, although these Clerks doth say, that these angels did all become devils, yet are they at strange disputes what their nature should be, and whether they have bodies; these disputes began to be very brief in the first forming of the Imperial Romish Church, in Augustine's time, and the question was, what the devil should be, and whether he had a body or no? some affirmed the one, and some the other. An ærial devil.

3. But those that held them to have bodies, did teach that their bodies were but of air, as one Apilus defines it, saying, the devils are in the air, and in the midway between heaven and earth, and that their bodies are ærial; and Purphery held, that wicked men's souls, when they died, became devils.

4. Augustine said, he could not tell whether they

had bodies or not; but, said he, according to Apilus, if they have, it is but of condensive air, even such as we feel in a wind; these disputes were ripe after the Council of Nice.

5. But to leave these old doctors, and come to the new, we shall not find the matter much mended; for one of the doctors of the Church of England saith, that the devils have bodies of air, and he goes about to prove it.

6. Now you learned children of the prince of this airy devil, how do you think he proves it, or by what arguments? Why just thus: this is one reason, saith he, to prove they are of air, is because their bodies are cold; but how doth this doctor know they are cold? Why, saith he, there was one Burgatus confessed that when the devil gave him his hand, it felt cold; this is brave university learning, a tale of jack pudding; these cold devils might do well to get into hell fire to warm them; this doctrine is contrary to the Turks, and yet they are both contrary to the truth, for the Turks' great Prophet Mahomet did teach them that the devils were made of fire without smoke.

7. Again, this English doctor doth further say, that the angels have bodies of air also; but whether they handle cold or not, he doth not declare; also he saith that the souls of wicked men, when they depart from their bodies, they have bodies of air, and are in the air, and do in their ærial bodies tempt men to vice and uncleanness, according as they frequented themselves in this life, and so they are near a-kin to the devils.

Invisible devils.

8. Furthermore the learned do all teach, that the devil is invisible, yet notwithstanding they some time fancy them to appear in shape, as I read of one who said he saw a troop of devils going to battle, and that they told him they were going to battle

against the King of Berma, that so they might receive the souls of the slaughtered, and one Blance tells a story (a French papist) of a maid being frequented by one of these bodyless devils, or airy devils, and that he had two children by her, but saith Blance, seeing spirits are incapable of generation, we cannot tell how such things should be.

9. Yet there where many professors in the primitive times, that were of opinion, that angels formerly had carnal copulation with women, and from thence came giants, but then those that taught so, did conceive that the angels were corporeal.

10. There are two kinds of devils, said Lanctansius, for saith he, the angels were allured by their daily conversation with women, to have carnal action with them, and so sinning, were kept out of heaven, and these the devil took up to be agents and officers, but those whom they begot, who being neither pure angels nor pure men, but were between both, and thus became there to be two kinds of devils, one celestial and another terrestrial, and these are the authors of all mischief. Lanctansius, Book 2, chap. 15.

11. Thus did Lanctansius write, and Ewesebius teacheth the like in his Fifth Book (if it be truly translated,) also, Oregon was of the same opinion, who lived two-hundred years after Christ, the like held Bassill, and Augustin is partly of the same judgment, and the ground of this their simple opinion was from that scripture in Genesis, concerning that saying of the Sons of God, seeing the daughters of men that they were fair, took them wives of them. I question this of Lanctansius to be rightly his.

12. Behold what darkness there is spread upon the hearts of almost all the world, now can we experimentally say with the apostle, and apply it

to ourselves, that we are of God, and the whole world lieth in wickedness, or in the devil, and yet they know it not, because they know not what the devil is, nor whom he is.

13. But I shall leave them to their foolish fancies, and by the light of saving faith, and sanctified knowledge shall discover to you my friends the mystery of iniquity, from the Spirit of Reason in man, that works wickedness, and so man and his own spirit is the devil.

14. And this take notice of, that it is not only the ignorant soul and spirit that is low in comprehensions of reason, that is the devil in man, but it is the learned soul or spirit of prudence of praise and policy, the greater knowledge the more pride possesses the spirit, and hence it is that the learned devil is most majestical, and will rule; these things shall be declared in their place, but first I shall show the ground of magic conjuration, witchcraft, and the like, and how they are wrought, &c.

CHAP. III.

1. *All Apparitions are Two-fold.* 2. *How produced* 3. *Imaginary Apparitions is the Plague of Plagues.* 4. *Of the Blindness and Darkness of Men in their Judgment of Apparitions.* 5. *How Fear coins an Object.* 6. *The Believers of this Commission freed from the World's Bugbear.*

1. IT is objected by the dark reason in religious men that there must needs be devils distinct from

men, because of the manifold apparitions and spirits appearing in variety of shapes, together with that diabolical power that is acted in and by magicians, sorcerers, conjurors, and witches, which they cannot do as they imagine, by art, wit, or by strength of their own spirits, but must be helped on or abetted from suggestions of a bodyless devil without them ; to these I shall answer distinctly.

2. Now all the apparitions that ever did appear doth not nor cannot prove that there are any living spirits without bodies, neither can any devil change its shape, but is compelled to continue in its own centre of creaturely being, &c. Doctrine 1.

3. Therefore you may observe and mind it well, that all apparitions are two-fold, either outwardly or inwardly ; that is, they are either seen with the external eye, or the internal, which is the eye of the mind, Explained.

4. Now an apparition is produced either as proceeding by virtue of the first word, speaking of the Creator, in his creation of all terrestrial things, or else by fancy, conceit, and strong imagination of the spirit of reason in man, or from some extraordinary cause of nature in the universe. Doctrine 2. in three branches

5. From these three causes doth all apparitions take their original ; as for the first, we experimentally find that upon their appearance some grand judgment follows, for these outward visions are forerunners of some ensuing plague, and they become threatenings to kingdoms or nations before their overthrow. Branch 1.

6. Jerusalem had many signs before its total destruction, as may be read in Josephus, in his wars of the Jews ; also, in this land before the last war, there were strange things seen, and sad events followed them, so that still they may be termed natural things,

because they are signs to the rulers of the earth, that they may rule well, or else be destroyed by war or some other judgment as a punishment due for their pride, oppression, or other the like sins.

Isa. 13, and 34, 14. Jer. Zeph. Opened

7. These dreadful apparitions were by the Prophets threatened to the rulers of the earth, to wit, that their houses should be full of doleful creatures, and owls should dance there, and saters should appear there, and that the wild beasts of the desserts should meet with the wild beasts of the islands, and this became a double plague, being both external and internal.

Clearly. The second branch prosecuted.

8. For visible shapes of horrible doleful visions should be presented to the eye and ear and the imagination of dark frased reason in wicked men, which is the wild beast in the dessert, through fear and horror should coin to itself strange and doleful apparitions within, and that is worse and a greater plague to the spirit when it is produced by imagination of terrified thoughts within its own body, which is its hell.

9. I say and declare it boldly, that it is a worse plague than that external vision, (be it never so dreadful) that is but presented to the outward eye, as shall be declared hereafter.

10. For although these apparitions that are visible to the external eye do very much amaze and trouble the seed of reason within, yet nothing in comparison to these apparitions which the imagination of reason doth dictate to itself in its state of bondage, ever gendering to fear.

11. This is the plague of the heart, or the plague of plagues which the law threateneth the transgressors with, as may be seen, Leviticus the 26th, where it is said unto reason, if you despise my statutes or

if your soul abhor my judgments, &c., then will I appoint over you terror, consumption, and the burning ague, &c.

12. Again it follows, and if you will not yet amend, I will bring seven more plagues upon you, which are reckoned up verse 19 and 20, and if that doth not do, there are seven more plagues numbered up, ver. 24, 25, and if they yet would not be reformed to an external holiness, then should the plagues be again multiplied by sevens.

13. And thus would God multiply his plagues until it came to that plague of creating plagues in its heart, from its own seed, in its imaginary faculty which should coin to itself the plague of most prodigious and frightful apparitions, and internal commotions, as in the 36th verse, being declared in this wise.

14. And upon them that are left alive of you, I will send a fainting into their hearts in the lands of their enemies, and the noise of a shaken leaf shall chase them, and they shall fly as flying from the sword, when none pursueth.

15. Thus it was with the whole army of the Assyrians that came against Samaria; they were struck with a terror in themselves, that is, God had given them to their evil imagination of meditating terror, trouble, and faintness, as above said, insomuch as that it presently begot a motional sound, voice, or noise of the horses and chariots of Israel coming fiercely against them, which made them say one to another, Lo! the Kings of Israel have hired the Hitites and the Egyptians also against us, upon which they arose and fled as for their lives. 2 Kings 7. Explained.

16. Lo! here what a plague it is to be given up to internal commotions, and evil suggestions, that ima-

ginary reason doth dictate to the mind, especially when the law doth lash into the conscience upon the anvil of the heart, and this produceth fear, and the imagination working in the fear begetteth voices and visions, storms and tempests, thunder and lightnings, with variety of shapes and sounds, and the prodigious shapes of strange forms, and that by the conscience making an echo to the hammer of the law, which strikes upon the conscience as aforesaid.

Further opened.

Applied.

17. Hence it is that the generality of men in all ages (especially when Popery and ignorance hath borne sway), have been so blinded in their understandings, that they have either believed that spirits may and do appear in strange shapes and haunt houses, and yet without bodies, or else have seen such things themselves as they say. The world is full of lies in this nature:

18. From hence it comes to pass that many have cried out, saying, they see the devil stand by them ready to devour them; telling the people with hideous cries, saying, Lo! where he stands; do you not see him in such a form, and such a shape? Yet nobody else can see any thing at all which shews that it is not the outward eye that sees, for if it were, then would one see as well as another any outward object.

19. However, it is not denied by me but that at some times it hath been so that one man amongst others having formed an apparition, sound, or voice in himself, through fear and guilt crying out suddenly, he sees a spirit, and describing to the rest in what form (they now being as dark as he in their own spirits), conceiting the truth of what he relates, their spirits upon such an amazement may, through fear,

beget in their imagination the like, by which they may think they see the thing without them, when as it is nothing but a motional voice or vision within, begot by imagination, the father, as it was by Saul, and the witch of Endor, and the Assyrians as aforesaid; and also as the Egyptians in that three days darkness that was upon them, did with the eye of the mind see prodigious shapes of wild beasts, which was greater terror to them than the darkness itself abundantly, &c.

20. Again, in the prosecuting this point a little further, let us see what history further saith. Plutarch, writing of Brutus's life, saith that he was one of the murderers of the Emperor Julius Cæsar; this Brutus saith he had this vision following: Doctrine proved.

21. One night late as he was in his tent with a little light, thinking of weighty matters, being the night before he was to engage battle with the nephew of him whom he had murdered, he thought he heard one come into him, and casting his eye towards the door of his tent, that he saw a wonderful shape, horrible to behold, coming towards him, and said never a word; so Brutus boldly asked what he was, a god or a man?

22. The spirit answered him, I am thy evil spirit, Brutus, and thou shalt see me to-morrow: well, said Brutus, then I shall see thee; the spirit presently vanished away, and Brutus called his man to him, who told him he heard no noise, nor saw any thing at all. But he went to Cassius in the morning to tell him what vision he had over-night; now Cassius reasoning thereon with Brutus, spake to him touching the vision thus:

23. In our sect (Brutus) we have an opinion that we do not always feel or see that which we suppose Proved.

we see or feel, but that our senses being credulous, and therefore easily abused, are induced to imagine they see that which in truth they do not, for our mind is quick and cunning to work (without either cause or matter) any thing in the imagination whatsoever, and therefore the imagination is resembled to clay, and the mind to the potter, who without any other cause than his fancy and pleasure, changeth it into what fashion and form he will, and this doth our diversity of dreams show unto us; for imagination doth grow from conceit to conceit, altering both into passions and forms of things imagined; yet there is a further cause of this in you, for you being by nature given to melancholy, and of late continually occupied, your wits and senses having been overlaboured, do easily yield to such imaginations. And these words of Cassius did a little comfort Brutus; yet afterwards, the next day after, Brutus losing the battle, killed himself.

Cleared. 24. Thus we see how reason genders to fear, after the breach of the law, and what terrible visions it forms in itself, whilst the knowing seed of faith enjoy true peace, and nothing doth make them afraid, being by their faith freed from all such bugbears, as Psalms

CHAP. IV.

1. *How that all Beings are restored to their Originals.* Doctrines.
2. *Of the Power of Nature, and how from it Apparitions are begot.*

1. ALL beings are resolved into three originals, and so are either the workmanship of God, or of nature, or of art; whatever appears hath its fountain from one of these three. Doctrine 1. divided into three branches.

2. Now this I would have you to mind, that in that word nature, I comprise the imaginary faculty of reason, as well as in the word God, I comprehend the divine influential faculty of faith in the seed of Adam. Explained.

3. And yet this is to be minded, that nature in the imagination of reason is to be distinguished from nature in the universe, it being small in itself, yet is of greater variety in its operation, than any other creatures' nature abundantly; and yet let us behold the power of nature in the universe, and we shall see wonderful things produced from the life thereof. Nature distinguished.

4. Wherefore, it is to be observed, that ever since the Creator brought life out of death, and light out of darkness, as at the Creation, by a powerful word speaking, there hath been, and is, and will be a wonderful operation in nature, according to course of times, and properties in nature concurring for producing of strange things, and apparitions of amazement. Branch 2.

5. Hence we see, that nature produces life as a Insisted on.

God; this occasions so many atheists in the world, that looks upon the cause, but seeth not the cause of causes.

Proved. 6. Wherefore, if nature have such a power in insensible life, as to beget a sensible life in substance and form, why may it not as well beget vapours of bodies, moving on the earth, or in the air, as it doth, that we call going fires, tumbling up and down like a wisp upon the earth?

7. Therefore, it is possible for nature to produce the resemblances of men and horses, or other kind of forms on the earth or in the air; now if it be produced from imagination within the mind of man, then the apparition is internal, but if as abovesaid, then the vision is external, and may be seen with the outward eye.

8. Therefore, when any have related that they have seen their deceased friends, and talked with them, as Pope John did, and as the Icelanders, by report; yet the productions of these apparitions of the Icelanders, for the most part, are little else but the reke and vapour of those bodies that are dead, which will fall into the like stature and shape of the man it comes from.

Further proof. 9. Especially, considering the strength of its fancy, for imagination of reason at such a time helps forward nature in the universe, and so by potent fancy, it converts the thick vaporous air into complete shape of their absent and deceased acquaintance.

10, When, as it is nothing else but an airy image, produced by the power of lying fancy or imagination, from the rugged rudiments of those thick flying vapours, even as men fancy shapes in the broken clouds; now, the night is the time for these appari-

tions, because the air then is more clammy and thick, and so is apter for representation.

11. As for armies, that have been seen fighting in the air, is, as one Zaesar Vaninus saith, nothing but the vapours of mens' bodies, which are carried up into the air, and fall into a certain proportionable posture of parts, and so imitate the figures of them aloft, among the clouds. Third proof.

12 Now these fightings in the air, (saith he) are the reflections of some real battle on the earth, but the greater part of apparitions, are produced by imagination and fancy, which is a modification of his own brain.

13. The latter part of the rationalist's words are true, but the former are but true in part, for though nature may produce a resemblance of men and horses, in such a case as aforesaid, yet it would fall short of forming instruments of war, because there is not the like sympathy between them. Tried.

14 But I am apt to believe, that when such apparitions are visibly seen by the external eye, that they are either immediately from heaven, or else they proceed by virtue of the first word, speaking of the Creator, as, when the shepherds saw a host of angels in the heavens, and heard their voices; this now was an immediate act from the the invisible heaven, and so comes not under the notion of nature; no more did that hand-writing upon the wall, as Belshazzar saw, and the sun's going back in Joshua's time, Chesachia's time, and the eclipse of it at Christ's death, being then at the full moon; this miracle astonished the wise, which made Diontius the Philosopher, seeing it, cry out, saying, that either the God of nature suffered, or the world was at an end, which saying of his was true. The first branch.

15. So that these things being the works of a divinity, are miracles, but all other occurrences being the operations of nature and art, be they never so strange or admirable, yet they are but wonders, &c.

CHAP. V.

Doctrines of nature's workings.

1. *Of Conjuration and how it is Wrought.* 2. *And of the Extent of its Power.* 3. *Of Witchcraft, and how Produced.* 4. *Who are Preserved from being harmed by Witches.*

The third branch of the first doctrine insisted on.

1. I come now to treat of those things which may be reserved to art, as the operations of reason; and first for magic and conjuration; know therefore this, that it is all cunningly done by art and figure; your astrologers know this very well, for that is the ground they go by, therefore it is that they have their figure to show how every thing is known, as John Hidon hath showed in one of his books, and Lellye, with several others; now those that can skill of them, may tell many things, and do some, to the wonder and amazement of dark reason, but it causeth many of the students of it to turn atheists, because they see how far nature and art can go, therefore are they ready to ascribe all honour to their wisdom and to nature, and much more the people that are blinded by them.

2. As John Hidon beforesaid, was so presumptuously proud to say, that those miracles that were done by Moses, the prophets, and apostles, were done

by art in nature, but if he had said that those seeming miracles done by the magicians of Egypt before Pharoah, in imitation of those real miracles done by Moses, were all done by art, he had said truth.

3. For if you seriously mind, there was a great deal of difference betwixt those things the magicians did and those which Moses did, for those frogs, grasshoppers, and lice, that Moses brought up in the sight of Pharoah, were real living substances, but those that the magicians produced, were nothing but shadows, which did no harm, but quickly vanished away, even as soon as their witchcraft power was over.

4. Now to say that a conjuror can raise a devil in form and substance, is false, for he can raise nothing but a mere shadow like those magicians aforesaid, and that not always ; neither, unless it be to such spirits as are ignorant and subjected to him in fear, for fear and belief in a magician's art helps forward his power in order to their beholding some apparitions to the amazement of their blinded fancy. Note.

5. And as for those ignorant and hard favoured women, which are witches, their witchcraft lies in their desired nature, which nature is as foul as their form ; for as the philosopher saith, the composition of the body shows the disposition of the mind, therefore it is rare to find virtue under a foul cover, but an ugly countenance hath a vicious nature for the most part.

6. Now, these ignorant women, their witchcraft lies in their desiring nature, and it takes effect upon the ignorant and upon such as are afraid of them ; these ignorant women give themselves up to believe that there is no God at all, but nature only.

7. And so by that strong faith that they have in

nature, they have power over them whose understandings are of a lower capacity than themselves, and so people being ignorant and fearful of them, doth many times from hence disturb their blood with the extremity of fear, which they have of one which is suspected for a witch.

8. And so by their own fear they come to be bewitched, as a man comes to be overcharged with extreme grief, or being prevented of one that he loves he goes distracted, or runs mad, which is no other but his being bewitched.

Proved by Doctor Willett, upon Genesis.

9. There is hardly any sober person but they own this to be true, therefore, one of the doctors of the national church, upon this subject, writes thus, the fantasm and affection is very strong to work upon its own body, sometimes upon anothers; children have been bewitched by the malevolent sight of those that have intended them hurt; some by immoderate joy have presently died, hence it is that the very sight of that which goeth against the stomach causeth vomit, some by seeing others bleed have swooned; others by looking down a steep place have tumbled down, the imagination of the mind doth do and conceive strong things; so much for this English church doctor.

10. As for children or cattle that are bewitched, it is by other sorcery which they do use with herbs and plants, and some other things of nature, together with their having some small knowledge of that sympathy and influence that the stars have over those bodies and herbs, and so they mix their faith and experience together, pretending to do good, but intendeth nothing but evil.

11. But as for both children or cattle, or any thing that belongs to knowing or believing parents, they are

preserved from the malevolent power or influence of their witchcraft, and wherefore? why?

12. Because, first, that faith in God is too sublime for faith in nature.

13. Secondly, because that faith in the true God is that armour of proof which keeps back the darts of the devil.

14. Well, then you see from hence that witches and conjurors have not power from devils without them, but all the devil that is, is their own dark reason, and that spirit that doth bewitch any creature it doth arise out of their own imagination, as abundantly beforesaid.

CHAP. VI.

1. *Showing what the Devil was that Tempted Christ.* 2. *An Objection answered concerning of God's Tempting of Abraham.* 3. *Of Temptations in general.* 4. *Shewing what the Devil is, and what he is not.* 5. *And how he enters into Man.* Doctrines.

1. NOW I come to a more clear manifestation and the description of the right devil; and therefore mind this, in the first place (all that are not willing to deceive and be deceived) that as there ever was a diabolical power reigning in this world from the days of Cain, even so this diabolical power was never acted forth against God or his saints by any invisible spirit or devil, but man devil only. Doctrine 1.

Proved, and that Scripture opened.

2. For proof hereof I begin with that devil that tempted Christ Jesus, the Lord of Life, Matt.4. that devil was a man devil, and a Scribe of one of the most piercing reason, and the end of his temptation was, that he and the rest of the rulers of Israel might be lords of the whole earth, for as reason, the devil hath this earth given him for a possession, so they would have the rule and dominion of it only to themselves.

3. Therefore, if Christ would but have submitted to become a temporal king, all the rulers of the Jews would have gloried in it, for they saw his power so great, that if they could have prevailed with him to have submitted, which they called worshipping, they knew they should be able to conquer the whole world.

4. And that this was a man devil none of the seed of faith need to doubt, when or whilst they mind those words of Christ, where he saith, upon the repulse of that devil, get thee behind me, it is written, thou shalt not tempt the Lord thy God, and him only thou shalt serve.

5. Now where is it written that invisible bodyless devils should worship God as their Lord? why not any where in the scripture; but it is written, Deuter. the 4th, that the people of the Jews, to whom the law was given, that they should worship the Lord their God, and him only they should serve.

Doctrine 2.

6. Therefore, from hence it is clear that it must needs be the spirit of reason in its fallen state that the law was given to, and that spirit and seed of reason must needs be the devil, in that it tempts to evil, for it is the reason of man that tempts man to sin or evil, and why doth it tempt to evil, but because it is evil; for nothing can tempt to sin or evil, but that which is evil.

7. But here it may be said, did not God tempt Abraham to offer up his son Isaac? and that he moved David to number the people? how will these things stand with God's purity? to this I answer,

8. God's temptation is but probation, for as James saith, God tempts no man to evil; the evil of action is from the evil nature, God doth but rouse up or awaken that nature, or present an object, as for instance; Proved.

9. The sun that shineth upon filthy carcases maketh the savour, yet is no cause of any stink, for out of sweet flowers comes a pleasant odour, as it was in Abraham's case in offering of Isaac, there was God's moving upon the spirit of faith to bring forth purity.

10. When God moves upon reason it brings forth sin, but how? not by infusing of evil, but by stirring up evil, as it is said by David, God moved David to number the people, that is, God left David to his own reason's meditation, upon which came forth a powerful motion of numbering the people, for God turneth the heart of man which way he pleaseth, and maketh one sin many times the punishment of another. 1. Inference.

11. Now these motions and imaginations that arose in David's spirit of reason, was that Satan that tempted him to it, for it is said that Satan stood up against Israel, and provoked David to number the people. 2. Inference. Chron.

12. This Satan's standing up was nothing else but David's reason being got into a full resolution to number the people, even as where it was said of Judas, that after the sop the devil entered into him, which was no other thing but that he then entered into a full resolution to betray his Lord and Master. 3. Inference.

4. Inference. 13. Judas, he took the bread of God, but not that bread which was God, and this outward elementary bread quickened into life, for meat doth give life by death, and from that life in a moment of time sprang out a motion of coveteousness and treachery, resolving to betray his Lord and Master.

5. Inference. Isa. 59, 4. 14. This was the Satan that entered into him, for the conception of sin is the entrance of Satan, this is undeniable; behold therefore for proof hereof and compare, Psa. 7, 14. Acts 5, 4. James 1, 5.

6. Inference. 15. The devil is not a flying spirit in the air, but a lying and lustful spirit in the heart; he comes not flying in at the man's mouth, as a bird in its nest, but he springs up out of his own seed in the heart, as the thorn and the thistle out of its corrupted mother, the earth.

Mark 4, 19. Opened. Doctrines proved, and all the inferences the life of the doctrine. 16. This is taught by our Saviour and believed by his seed; the word of faith doth seem to scatter itself into the seed of reason (at sometimes) called thorny ground, but in comes several devils and repulses it; now from whence doth these devils come? and what are they? why they are called cares of this world; riches, deceit, and lusts of other things, as murder, adultery, ambition, honour, and renown, &c.

17 These are the devils that enter into man, and defile him; they do not come from without, for that which goeth into a man doth not defile a man, but that which cometh out of man, and is bred and born with man, being of his own seed and nature, as the scriptures doth abundantly declare.

CHAP. VII.

1. *Showing how that there was no invisible Spirit or Devil distinct from David, Peter or Judas, that caused them to Sin. 2. Whence Obedience comes.* Doctrines.

1. O ye seed of the son of man, is it not now clear to your understandings what that Satan was that entered into Judas; but for a further confirmation to the saints, and condemnation to the serpents, I intend to proceed a little further in this particular.

2. You know that David might as well be called Satan for his numbering of the people, as well as Peter was called Satan, through his reason getting that head as to dissuade Christ from suffering death.

3. From hence then you may comprehend these two things, first, that there was no invisible spirit, Satan or devil, distinct from David, Peter, or Judas, that caused them to sin, or secondly, it was not God that either could, or did tempt them to the evil of sin. Doctrine 1 in two branches.

4. For this we may be assured in, that the most that the Creator doth in matter of temptation to reason, is but these two things, first, he withholds from them all good motions, and secondly, (at sometimes and to some particular persons) he chuseth them a delusion, for in so much (that through the absence of his good spirit,) their reason cannot cease from conceiving some sin, therefore he directs it its course, and so pleasures them according to their desire. Proved.

Proved.

5. And when it hath an object presented to its fancy, then doth it make all speed to hasten the work of their wilful wickedness, thus it was with David, though at other times a man after God's own heart, yet now he was left to himself, and from this self he rushed into folly, and could not be stopt by all the advice of Nathan.

6. But after the thing was done, David's heart smote him, (observe this well) by that which he sinned, by that he was punished; David doth not charge any Satan, devil, or evil spirit, with the sin he had done, that was without or distinct from him; but he chargeth his own soul with the evil committed.

Proved, and

7. For it was his seed of reason, the angel's nature fallen, that was the Satan that stood up in his heart, and tempted him to number the people, for this reason in David looked upon its own strength, thinking that victory was got by number, not minding at that time, that God had promised obedient reason in the law, that he would fight for them, and that one man should drive a thousand.

Applied by two inferences.

8. By what is said, we may see these two things; first, that reason can never be truly obedient to its Creator's law, until that faith, which is of divine nature, be supreme head in the soul; for it needs no other temper to provoke it to evil, its own seed and nature is of sufficient potency to do it.

9. Secondly, it is evident that there is not any other Satan or invisible devil, that doth, or can suggest an evil motion, but man's spirit only, and that shall further be cleared by scripture, against all opposers in the world, if God permit.

CHAP. VIII.

1. *When Sin came.* 2. *Of the Angel's fall.* 3. *How Sin runs in a line, and how it comes to act.* 4. *No Devil but Man. Of the Lying Spirit in the four-hundred False Prophets, and how it came.* Deep but divine doctrine.

1. YOU that are grounded in the faith and knowledge of the Commission of the Spirit, may know, that the original of all sin or evil, issued from the fallen angels nature.

2. Wherefore then it must needs follow, that seeing that that angel dissolved himself into seed (as aforesaid,) that all the evil that is in this world, must needs be derived from the offspring of Cain. Doctrine 1.

3. Wherefore, then were not those devils, that said upon the crucifying of Christ, his blood be upon us and our children, and those that bid God depart from them, for they desired not the knowledge of his ways.

4. Again, and what devils were those that afflicted the Israelites in Moses' time, and persecuted the Christians in the primitive time, were they not devils, was not Pharoah a man, Sancherub a man, was not Herod a man, although John calls him a great red dragon, and was not Nero a man, although Paul called him a lion, and the Scribes and Pharisees men, although Christ called them serpents, and was not Judas a man, although Christ called him a devil, were not all these men devils, being a substance of flesh, blood, and bone, and not invisible spirit devils, without form and substance? Proved.

5. What was it that put to action in Pharoah, was it not Pharoah's own spirit, as is clear from these Proved by these

1. Inference. words, (I have stirred thee up saith God) (thee up) not another to tempt thee, but thee only, thy own spirit, thy own seed, and to that end have I hardened thy heart.

2. Inference. 6. That is as much as to say, I have withheld good motions from it, and have left it to take counsel at its own wicked heart, when a motion of rebellion is presented, and from hence Pharoah begins to resist God, saying, who is the Lord that I should obey his voice, I know not the Lord, neither will I let Israel go?

7. Lo, what a proud devil this Pharoah was, had his mind not been blinded, and his heart not been hardened extraordinarily, he could not have been so wickedly obstinate, seeing so many wonderful miracles wrought by Moses to confirm his message, when, as king Darius, by one miracle of Daniel's being delivered from the lions, could acknowledge Daniel's God, to be the true God.

8. But Israel's God had designed this Egypt's Belzebub to an eternal fiery vengeance, for and above all others in that age, therefore said, for this same purpose have I stirred thee up, that I might show my wrath upon thee.

3. Inference. 9. Observe it is not said, I have stirred up a devil, and commanded him to come and enter into thee, but I have stirred thee up, the spirit of reason, the devil in thee, which was bred and born with thee, for this same purpose have I stirred thee up, that I might show my wrath on thee, wrath waites upon sin, and proportioneth itself according to the strength of sin, so much sin, so much sorrow, see Rev. chap.

Cleared. 10. Here we see that man's spirit exalts itself, it needs not another, its own seed will do it, neither is there any spirit that comes into man's spirit to persuade him to evil, but his own spirit doth it only as abundantly aforesaid.

11. But doth not that saying of the Prophet Mica, in 1 Kings, 22, intimate that an evil spirit was sent forth from the Lord to be a lying spirit in the mouths of all the four hundred false prophets against Ahab, it being thus written,

12. And there came forth a lying spirit, and stood before the Lord, and said, I will persuade him, and the Lord said unto him where with, and he said, I will go forth, and I will be a lying spirit in the mouth of all his spirits' prophets; and he said thou shalt persuade him and shalt prevail, go forth and do so.

13. This place, if rightly understood, contradicts not what I have said; for that host of heaven that stood at the right hand and left hand of God, did intimate the elect and reprobate; that is, those on the right hand were the Lord's true prophets, and those on the left hand were the false prophets. These were they who Matthew calls sheep and goats; but here the left hand host are called by the name spirit, because of reason's vision and lying imagination. Doctrine 2. Explained.

14. But more particularly this host on the left hand of God, were all those 400 false prophets (as the revelation of my faith tells me), who were prying and searching into their own reason to find a revelation from thence, concerning the King of Israel gaining victory over the King of Assyria, to the end they might gain credit and honour of the King.

15. And where it is said that some said in this manner, and on that the meaning is (as I take it), they were a little various in their judgments concerning the King; but in as much as their spirits were desirous to speak pleasing things to content the King. Explained.

1. Inference. 16. From hence it was that their imagination of reason begot in them a vision or revelation of the King's conquest, all of them agreeing and concurring, and the more in that God put it into their minds to fulfil his will, that is he found them and the King Egelbert, and he flung them that bone to choak them withal, that is, he led their reason into the way of their ruin, because they chose to sin.

2. Inference. 17. And in that they found not only powerfully carried forth with a persuasion of the truth of their lying vision, but also in that each one of them had one and the same revelation, and so agreeing all in one, they were very confident that it was the very revelation of God, whom they believed to be an infinite spirit without any body, and so they growed confident and resolute that it would be really so as they told the King.

Proved. 18. And this was the one spirit that prevailed and became a lying spirit in the mouths of them all; so that this great host of 400 false prophets prevailed with the King, whilst the little host at the Lord's right hand of Elijah, Mica, and other true prophets, were disregarded by the King, being appointed to be fed with the water of affliction, and the bread of adversity.

CHAP. IX.

1. *Shewing who meets with Extraordinary Delusions.* 2. *God enforceth not Evil, but only presenteth an Object to their fancy.* 3. *Of Temptations to Evil.* Doctrines.

1. HERE is one inference to be drawn from the doctrine aforesaid, and it may be applied to the seed of reason, and that is this, that you may from hence collect that when your reason provokes you forwards to become messengers and ministers of God, to the end you may gain honour and renown here, you will ever be subject to meet with more than an ordinary delusion. Doctrine 1. preceding. Inference.

2. Hence it is that many false prophets and false priests have been so confident in their way, that they have suffered death for their opinion, and hundreds have been burned at a stake; and yet, notwithstanding, must burn in hell hereafter eternally, for running of themselves, being never sent of the Lord Jesus Christ, the High and Mighty God. Inference.

3. Therefore, this is an assured event, that when a man begins to choose his own ways, then God begins to choose his; and his chief dowry is their chief darling, for he fits them and pleasures them with an election suitable to their carnal desires. Doctrine 2.

4. This is confirmed by the Prophet Isa., chap 66, being there thus written; yea, they have chosen their own ways, and their souls delighteth in their abominations; I also will chuse their delusions, because they chuse that in which I delight not. Proved.

Inference. 5. So we see here, that when truth is not loved, then is way made for a delusion. God punisheth sin by sin, the devil adds stripes to himself, and brings a scourge to his own back; mind the Apostle Paul's words, where he saith God will send them strong delusions (this is their honey), that they might believe a lie and be damned (this turns all into gall).

Inference. 6. By this we see that God helps forward sin in the soul of the sinner; but how? not by infusion of evil, but by presenting an object to its blinded fancy, which is no more but as if a man should point the finger and say, lo! there.

Proved. 7. Thus it was with Jehosaphat, King of Judath, and the army that fought against him, and the King of Israel; for though he went with Ahab against Ramoth Gilead to battle, contrary to the Prophet's advice, yet he was a man that feared the Lord.

8. Therefore, when he was in battle, and beset about by the Captains of the King of Syria, he finding himself in a straight, cried unto the Lord of Heaven for help, and the Lord helped him; but how? why by moving them to depart from him.

Inference. 9. Thus it is clear that God hath sovereign power over man's heart, and turneth it which way he will: when Solomon had displeased him as David had done, then were enemies stirred up against him, even God himself stirred them up, not invisible, formless spirits, but men, no other adversary, Satan or devil, but man Satan, man devil, as see 1 Kings 11, 14, 23.

Cleared. 10. In all these temptations, we see that God infuseth no evil into them, but only puts a thought into their mind (being engendered from their own seed) to fulfil his will, and so is not produced from

without them, but from within, being before hid in itself, as fire is in the flint, and brought to life by striking upon it.

11. And now do I purpose to proceed and declare to you, that a man's own lust that arises from his own seed of reason, is the devil that tempts men and women to all unrighteousness.

12. And furthermore, that it is most certain that it moves itself to evil by its own cogitation that naturally arises out of its bottomless pit of impure imagination, without God's immediate taking notice of it; for God doth that but upon some particular people when he hath some great work to do for the manifestation of his prerogative power over the two seeds of faith and reason.

CHAP. X.

1. *Showing how that the Birth of Sin is from the Motion of Lust.* 2. *Pride, Envy, and Lust are the Devils to be resisted.* 3. *He that shuns Naughtiness, kills the Devil.* 4. *Every Sin is an evil Spirit.* 5. *Every Grace is a good Spirit.* Doctrines.

1. THE Apostle James doth clear this doctrine that I assert, if there be but ears to hear; his words Doctrine 1.

are these: Man is tempted when he is drawn away with his own lusts and enticed.

Opened. 2. Here it now appears that man's own lust is the devil in the seed; therefore saith James, lust, when it hath conceived, bringeth forth sin; and sin when finished, bringeth forth death.

Proved. 3. Lo! now whether the birth of sin is not from the motion of lust; lust gives life, the heart nurses it, that life, growing up, acts forth itself; its action is sin, and its wages is death.

Proved. 4. If sin takes conception from its own seed, and is enticed from its own lusts, then is its own lusts the devil that tempts to evil.

Scripture Opened. 5. Again, James puts forth a query, saying, from whence comes wars? and answers by way of query, saying, come they not from hence, even from lust, that war in your members; as if he should say,

1. Inference. 6. I would fain know from whence they come, if they come not from your own lusts, from your own life, from your own seed, is there any other? no; there is no other devil or evil spirits that provokes you to exalted thoughts of pride and envy, but your own spirits; therefore charge your own souls with it, and accuse no other spirit, for it comes from your own lusts; all fightings and brawlings, contentions and strife have their original from within you, and the war is from within you, even from every member before you wage war without.

7. Here the Apostle lays the axe to the root of the tree of proud knowledge in the diabolical power of reason, he reasons the case with reason; and would have every thing stand upon its own basis, and so shows them the devil in their own faces.

Scripture opened. 8. Therefore, said the Apostle in another place, do

you think the Scripture speaketh in vain, the spirit that dwelleth in us lusteth to envy ; as if the Apostles should say, do you think in yourselves that the Scriptures speaketh any thing in vain, or that the Scriptures is not truth ? if you do, it is from this your spirit that dwelleth in you, that as it lusteth to hatred, pride, envy, and malice, even so likewise it persuadeth you to believe a lie, as that your own spirit is the spirit of God, and so cannot be evil; but if any evil be done, you are ready to charge another spirit with it, as being tempted and inticed from some invisible bodiless spirit or devil, distinct from your own spirits. 2. Inference.

9. Now the Apostle, by this his doctrine, having convinced some of the Jews that it was their own souls that sent forth or begot pride, lust, envy, and all other wickedness, and that it was no other spirit but their own that wrought all evil, this doctrine pressed their spirits with fear that they should be damned, seeing that all their sin was from their own spirits that dwell in them as a master in his own house.

10. The Apostle perceiving such thoughts of fear arising in some of his auditors' hearts comforteth them in these words, saying, that God giveth grace to the humble, submit yourselves therefore unto God, resist the devil, and he will fly from you ; as if the Apostle should further say, there is grace and favour held forth to you, if you can but condemn yourselves for your sin, that is to say, Doctrine 2.

11. If you can but humble yourselves for your iniquities, and receive the grace of faith and love which is preached unto you, whereby you may gain power and strength to resist the devil, which is the lust of envy, and then God will not reject you, for Opened.

he resisteth the proud and envious devil, but he giveth grace to the humble and penitent soul that resisteth pride and envy, by beating down those motions when they arise in the soul.

Further explained.

12. So that when any evil motion is conceived in your heart, then mind your grace of faith which is given you, and if that faith be in you, it will be stirred up by minding of it and meditating in it, and those good motions arising from your grace of faith will be of power, sufficient to expel the other before it become a stinging serpent, and then have you not only resisted the devil, but he will fly from you as the mist doth from the sun, as not being able to bear its heat and light.

Proved.

13. Behold here how the Apostle hath handled the point, powerfully declaring that the spirit of man is a spirit that lusteth to envy, and that that lustful proud spirit is the devil; so that then it must needs follow, that men and women are those devils that are brought under the power of those devils.

Exhortation to the elect

14. Therefore you Seed of the Son of Man, shun naughtiness and kill the devil in your good works, know the Angels of the Lord from the angels of satan, for if you cleave to wicked spirits, your souls shall be tormented of the wicked spirit whom you serve in wicked lusts and works; but if you acquaint yourselves with the Angel of love and peace, they shall comfort you, said a servant of the Lord.

15. Moreover, let me ask how can any man resist and fight his enemy, when he neither knows who his enemy is, nor where his great strength lies? therefore watch him, and look not for him without, examine your hearts, and see whether pride, lust, and other like spirits be not in you, if they be, down with them with all speed, or they will down with you, and then would you be tormented with them for ever.

16. Know therefore further that every reigning sin is a raging spirit, therefore so many kinds or sorts of sin, so many sorts of foul spirits, every evil motion and action makes a wicked spirit. Doctrine 3. Proved 3.

17. There is the spirit of jealousy, the spirit of treachery, the spirit of slumber, the spirit of whoredom, the spirit of giddiness, the spirit of divination, the spirit of sorcery, the spirit of bondage, the spirit of fear, and the spirit of the world, &c. Acts 16, 16. Romans 8, 15. 2 Tim. 1, 7. 1 Cor. 2, 12. Numb. 5. Judg. 9, 23 Isa. 29, 10. Rom. 11, 8. Hose. 4, 12. Zach. 13, 2. Mark 9. 25.

18. Now all these spirits are but man's own spirit, Ezek. 13, 13; and this spirit is the spirit of the devil and when several of these are together in man, then is that man called a cage of unclean birds, or a hold of foul spirits, and a habitation of devils. Opened.

19. Thus you see, that lust is an evil spirit, and a devil that is to be resisted, and all other actions of corrupt nature are evil spirits, and must be fought withal, and mortified by spirits of contrary nature, which are as followeth:— Sin mortified Doctrine 4. Isa. 28, 6.

20. The spirit of wisdom, judgment, and knowledge, these are good spirits; see Deut. 34, 9. Ephe. 1, 17. Isa. 28, 6. 1 Peter 4, 14. Isa. 4, 4.

21. The spirit of praise, the spirit of comfort, the spirit of joy, the spirit of humility; see Isa. 61, 1, 2, 3, and 66, 2. Mat. 5, 3. 1 Cor. 4, 21. Gal. 6, 1. 1 Pet. 3, 4.

22. The spirit of love, charity, and holiness, &c. Zach. 12, 10. Eph. 6, 18. Rom. 1, 4. 2 Thes. 2, 13. Eph. 5, 9. 1 Tim. 4, 12, and 3, 16. Rom. 12, 41. Acts. 2, 17. Rev. 19, 10. Gal. 5, 5.

23. The spirit of truth or true faith, John. 14, 17. 2 Cor. 4, 13. 1 John. 4, 2, 3; this truth, or faith is the glory of all because it compriseth all virtue, and so it hath the single name of the good spirit of God.

24. As reason in the unregenerate compriseth all vice, and so as from its operating seed and nature, it bears the name of (wicked one) (devil) or (evil spirit.)

A use of information.

25. Thus you see how the spirit of faith and the spirit of reason do branch forth themselves, and what their weapons are on each side, and also you may see what soldiers there are raised out of these two men or two natures, all is up in arms till one is subdued, therefore if you will live in peace by faith, gain to yourselves those good spirits, and you will easily overcome all your domestic enemies.

CHAP. XI.

Doctrines. 1. *The Servants of Lust are the Worshippers of the Devil.*
2. *Every Man of himself is a Devil, clearly proved.*

Doctrine 1.

1. BECAUSE the devil placeth his kingdom in lust, give me leave to proceed; for his lust is his life, and his own will is his own way, for as the love of truth is the life of a Saint, so the love of lust in error is the life of a sinner.

Exod. 15. 9. opened, with several doctrines and inferences from thence.

2. Moses, writing of the nature of lust as James hath done, and he attributeth it to Pharoah and all his host, the enemy said, I will pursue, I will overtake, I will divide the spoil; my lusts shall be satisfied upon them.

3. Behold the fury of these Egyptian devils, and their confidence from their cursed cruelty they had of conquering; here you see how powerfully their lust went on, there being nothing within to stop its course, but it swells higher, and ascends upwards in pride by degrees, speaking in the authority of their lying god of reason in this wise saying.

4. First, I will go on and pursue them; secondly, upon this pursuit I will overtake them; and thirdly, when I have overtaken them, I will divide the spoil; and fourthly, my lust shall be satisfied upon them, which shall be in killing of them, for I will draw my sword, my hand shall destroy them. The devil's host.

5. Observe what power the devil man attributes to himself; I will do this, I will do that, I will pursue, I will overtake, I will divide the spoil; my lustful devil shall be satisfied in the destruction of the seed of Jacob; for who is their Lord that we should obey him, we know him not; our God of reason and strength is in us, and will give us the victory, therefore our swords shall be bathed in their blood, and our hand shall do it. 1. Inference.

6. Here is the devil unmasked a right devil; yea, a troop of evil spirits and incarnate devils, a whole multitude of fleshly, carnal, lying, murdering devils, and every devil had a body, and every body a hand, and every hand had a sword to murder the saints, and they sung the devil's song of triumph over Israel before the victory, so that they proved themselves lying devils of their father Cain, as well as murdering devils from their lusts of envy. 2. Inference. Proved devils.

7. Thus you see that whosoever serves lust, serves the devil; and when a man is given up to his own heart's lust, he is given up to the devil, for God gives no one up to any other devil. Proved.

Cleared.

8. Therefore Peter, speaking of the most wicked people that are or should be in the latter ages, gives them this epithet, of walking after their own lusts, lusts of the flesh, wanton lusts, 2 Peter 2, 18. & 3, 3.

9. This lust is a grand devil, or the father of all evil; for Peter saith that the corruption of the world comes in by it, 1 Peter 1, 4. Wherefore when it is said that man is tempted to evil, you may know it is meant of his being delivered to himself, for every man of himself is a devil.

10. Therefore it is said that God gave the murmuring Israelites up to their own hearts' lust.

11. Mind this well; it is not said that God gave them up to lusts, but to their (own) hearts' lust, to shew that sin or evil was from man's own seed, and so Paul preaches the same doctrine, saying,

12. The original of false worship springs from man's own lusts, 2 Tim. 4, 3. See further and compare Mark 4, 19. John 8, 44.

CHAP. XII.

1. *Shewing what it is that gives being to Sin.* 2. *Of Reason and its Nature.* 3. *Reason ranked into three Heads.*

1. THERE are two great luminaries in this little world, man, and that is faith and reason. This reason, though it be one of the eyes of the soul, yet it is but dark and ever erring, unless it have either the law of faith to captivate it, or the moral law to enlighten it and to guide it; if neither, then it grows not only dark, but unreasonable and brutish. Doctrine 1.

2. But if it make the law of nature or moral law its touchstone to try truth by, or make it its rule to walk by, then doth it do things by reason, and to the end that there may appear to be of prudence and pious policy; therefore they consult with each other's reason, and take advice, and hold a council of the most wise and judicious, grave and learned Rabbies, concerning their civil and religious government. Opened.

3. And if any thing that is good be done, it is but natural good, for spiritual good it cannot do, and the natural good that is done is not from the region of reason. Opened.

4. For reason is but desire, so desire is bounded in reason to desire nothing but what is according to reason; it desires learning, that is according to reason; it desires glory and headship, honour, glory, and renown, together with health and long life; all this is according to reason. Reason's nature opened.

The Law speak to Reason,

5. Now the Law speaking to Reason, saith thus; Do justice, refrain oppression, adultery, false witness, and the like, and thou shalt enjoy all these things thou desirest; and if thou wilt worship the Lord thy God with all thy heart, and keep his Sabbath and all his statutes, then shalt thou have glory, and thy seed after thee, for ever.

And Reason speak to the Law.

6. Learned or sober reason approves of this, yet this reason is but flesh, and so falls short of the glory of obedience; for from the works of the law no flesh shall be justified, because there is an inability to do what it requires, and although reason may have a great light, wisdom, or knowledge by adhering to the law, from which it is puffed up to think that its light is the true light, notwithstanding it be void and without the motions of faith to teach it what belongs to God and his divine will; for let there be never so much light of the law of reason, yet if it enjoy nothing of the angelical light of saving truth, it cannot chuse as from itself, but in all violence make resistance to God's divine wisdom, and more especially if it be of a piercing wit, because the declarations of divine truth are not only contrary to reason, but above its reach, and that makes wise men and diviners mad.

Reason of itself is without true light and makes them wicked, and wise men mad.

Proposition.

7. Wherefore then it follows, that that which resists the Creator's divine will, is a devil; but there is nothing that opposeth God's statutes, or fights against him or his saints, but the wisdom of reason in man, therefore the wisdom of reason is the devil.

Doctrine 2.

8. This may seem strange to many, but certain I am that wickedness proceeds from wisdom. O! how many gliding shining sins are there in the world, and from whence spring they but from a god-like wisdom?

9. As John doth rank all reason's love into three heads, as lusts of the flesh, lusts of the eyes, and pride of life; even so, in like manner, Saint James he doth branch forth reason's wisdom into three several orders, or rather disorders, which he calls earthly, sensual, devilish. The wisdom that is from below (saith he) is earthly, sensual, devilish, &c. Proved. Reason's wisdom branched into three heads.

10. First, earthly, in that it looks upon this earth, and the riches thereof, as the kingdom of heaven. 1.

11. Secondly, it is sensual, in that it indulges itself in those lustful pleasures which its eye beholds, and therefore it sets its wisdom to work and contrive ways for the bringing about its desires, which chiefly consists in voluptuousness, which begets effeminate embraces, chambering, and wantonness. 2.

12. Thirdly, it is devilish, in that it looks for lordship and dominion, and in order thereunto, it puts wisdom and policy before it to pry, search, and find out methods, wiles, and ways for the better establishing of them in their desired kingdom. 3.

13. Now from hence it follows, that learned reason finding its wisdom great, it is presently puffed up with pride, for wisdom blows the bladder, and being full, it then takes counsel at its own reason, which is as its God, how or which way he may overcome all those that oppose him, and likewise how he may subdue all people that either stand in his way to his dignity, or that will not submit to his demands. Doctrine proved.

14. Therefore all reason's resistance, whether it be against God or his saints, yet it is looked upon by him to be good wisdom, and that he hath good reason to do as he doth, and that it is just and right, and ought to be done. Of this doctrine, will I in

the ensuing Chapter, give example and proof, to the confounding of the wise and prudent of this world, that no flesh shall glory in itself; for man of himself is a devil.

CHAP. XIII.

Doctrines. *Shewing how Wickedness proceeds from Wisdom.*

Doctrine preceding, proved. 1. DID not Esau think he had good reason to kill Jacob, that had cheated him of his birth-right and blessing? Now what reason could blame this reason, and Esau he consulted with reason, and reason told him that his brother had utterly undone him through fraud and guile, and was not this cause Jonah. enough to be angry (as Jonah could plead he had reason to be angry).

Proved. 2. Now is it not reason to retaliate injuries, and doth not the Law require it, eye for eye, and tooth for tooth; wherefore might not Esau reason thus from the wisdom of his reason; as also further he might say,

3. What! shall I be so abused with such a one, even a brother, and a younger brother? flesh and blood cannot endure such injuries. Doth he not show himself to be in nature, according to his name, a supplanter and a deceiver? Well! but I will be even with him, for I will be his death, and then will his birth-right and blessing return to me, to whom it

is due by sovereign authority; thus the wisdom of his reason became devilish.

4. But what saith the Prophet Obadiah? Why, said he, I will destroy the wise men of Edom and understanding out of the mount (or head) of Esau, for thy violence to thy brother Jacob. Obadiah opened.

5. Here you, my brethren, being of the seed of the Son of Man, may clearly see that violence proceeded from the wisdom of reason; for this wisdom led them forth to fight against Israel, when they came forth of Egypt, as their father Esau from his mount or head of reason resolved to kill his brother Jacob, for stealing away his blessing.

6. The like was it with Pharoah. Come, saith Pharoah to his nobles and counsellors, let us deal wisely with them, lest this people of Israel multiply; and it comes to pass that when there falls out any war, that they join with our enemies, and so fight against us; and so get them out of the land, let us afflict them. A further proof.

7. Behold here how wickedness proceeded from their wisdom, yet all their cunning, wise, sage counsels became foolish, and those princes of Nob became fools, for this wisdom of reason becomes a snare to the wicked oppressor; therefore it is said that God catch the wise in their own craftiness. Now if God did not some time ensnare them, there would be no dealing with them by the simple seed of faith. Examined.

8. For faith is plain and simple, single-hearted, and thinketh no evil; but reason is quick and apprehensive in prudence and policy, being full of stratagems to circumvent, and hath exercises of discipline to deceive and overcome, by agility and seeming affability, sometimes as well as by rigour and force; for it can frown as well as smile, Augmented.

where its baits and allurements are not prevalent. In a word, reason is various and large in contrivance for the effecting its desire, and accomplishing its end.

To the point in hand.

9. But to return to that proud devil, Pharoah. Come, saith he, let us deal wisely: here reason is put upon consultation what to do with Israel, and the result of their counsel was to afflict them; thus violence sprang out of their reason, and was a property thereof, and yet was it reasoned out with a great deal of wisdom, as thus;

Scripture opened,

dilated, and wisely reasoned.

10. It is not for our safety, profit, or commodity, to let these people alone, for these four reasons; as first, if we let them alone, they will increase and become a great people; secondly, when they are multiplied, they will be of power to join with our enemies, and so worst us.

11. Thirdly, and when they have done this, they may have opportunity to get forth of our land; fourthly, which if they should, it would be much to our loss with parting with so many slaves, which may do all our drudgery, and we may live as lords in our own land.

CHAP. XIV.

1. *An Objection of Sin from unreasonableness Answered.* 2. *How Knowledge perverts the Soul of a two-fold Wisdom.* 3. *And of the Glory of Angelical Wisdom, and how the Tabrit and Pipe were prepared for Angelical Devils.* 4. *And how Reason became Unreasonable.* Doctrines.

1. BUT to answer that great objection that is made by all the wise men in reason, is necessary to be done before I go any further, which is this: Doth not sin proceed from unreasonableness? Sure to have the greatest reason, is to have the greatest virtue. To both these sentences I shall answer, and first for the first.

2. If all sin have its production from unreasonableness, and not from reason, then would ideots and fools that are void of the use of reason, be the greatest offenders above and beyond those barbarian unreasonable people that live without law; and the most wise and prudent in reason, would be most holy and innocent. Argument.

3. Would not this be contrary to the Scriptures that imputes the greatest sins to the wisest rationalists? For wisdom and knowledge doth pervert the soul; the fool is satisfied with what he hath, but the wise in reason doth covet riches, as the Prophet saith, Ezek. 28, 1. Doctrine 1. Ezek. 28. 1. commented on, with inferences drawn, in order to proof.

4. The Prophet there speaketh concerning the Prince of Tyrus, his height of reason, and he doth

applaud him for wisdom and understanding marvellously; for he saith he is wiser than Daniel; he brings him in with a note of admiration, Behold! thou art wiser than Daniel; there is no secret that they can hide from thee; as verse 3.

5. But in the fourth verse, the Prophet shews in what nature his wisdom was above Daniel's; for Daniel's wisdom was the wisdom of faith that gave him the knowledge of secrets, although he had the wisdom of reason very large too; for he was learned in all the learning of the Chaldanese, but his wisdom of reason did not offend him, but befriend him, because it was made handmaid to its dame of divine faith.

Dan. 1.

Inference 1.

Inference 2. 6. But this Prince of Tyrus, his wisdom was but the wisdom of reason, and it was large, in that he was filled full; for the whole God-head of the Cherub, the fallen angel, was in him; therefore he is said to have been in Eden, the garden, because of his being from that tree of knowledge, and from the greatness of that wisdom, he lifted up his heart into the throne of God, and set himself in the seat of God, as to be honoured by all the world.

Inference 3. 7. Wherefore as this wisdom was great, its effects were great also; for as in the 4th verse, it is said, With thy wisdom, and with thy understanding, thou hast gotten thee riches, and hast gotten thee gold; by thy great wisdom, thou hast increased thy treasure.

Inference 4. 8. Again, this wisdom of reason in this great king, or Son of the Morning, was no ordinary wisdom; for it was made bright not only from himself, but he took into his court the most knowing head-pieces, the wisest critics, that were next with him to the cherub's deity in the perfection of wisdom.

9. And all these, by their great wisdom from the tree of knowledge, did find out all arts and sciences, insomuch, that in the 13th verse it is said, that every precious stone was the king's covering, as the pearl, the onyx, the diamond and jasper, gold, and the sapphire, as Inference 5.

10. Also the tabrit and the pipes, with their workmanship.

11. Now observe, the prophet saith, that all these were prepared in this king, in the day of his creation, how is this to be understood ?

12. Truly my friends, according to my faith, I do conceive that the prophet's words are not straightened in this chapter, but are of large extension, for he speaks of the king as in the person of his father, the fallen angel, because they are one as to their spirit and nature, and from hence also under the denomination of this prince is comprised all princes, potentates, and people, that are of the fallen angels' seed, and have the fullness of that nature of Godlike wisdom in them. Inference 6.

13. And now for the prophet's words, saying, the workmanship of thy tabrits and thy pipes was prepared in thee in the day that thou wast created.

14. Observe, it is as if the Lord by his prophet should say, O ! thou proud cherub, or Son of the Morning, wherefore is thy heart so lifted up ; is it because of thy glory, thy beauty, and thy wisdom ? it is true, thou wast glorious in thy beauty, and in thy wisdom, as also in that thou wast in my presence, and walkest up and down in my mountain, and thou was perfect in the day of thy creation: Inference 7.

15. O thou cherub thou art not God, for I created thee, what hast thou therefore that thou hast not received ? all the wisdom that thou hast was created in Inference 8.

thee, as the tabrit and the pipe, the workmanship of them in refulgent gold, and the cloathing of thyself with all manner of precious stones; all this was prepared in thee in thy creation, and all this wisdom was good so long as I upheld it, for it was not good of itself, because it could not stand of itself, but whilst thy desiring nature was supplied with the overflowings of my wisdom, it was preserved as with salt.

Inference 9. 16. But thy beauty and thy perfection continued not, for I withholding the divine motions of my spirit from thy spirit, to try what thy spirit would do, and behold iniquity was found in thine own spirit.

Inference 10. 17. And now therefore it is that thy reason and thy wisdom, thy God and thy guide is become thy devil, and hath perverted thee; and thus much from the prophet Ezekiel's doctrine of the king of Tyrus.

Preceding doctrine proved. 18. Now from all that is said, we may see, that evil is neither done, nor knows how to be done without wisdom's instructions; the prophet Isaiah tells reason, that it is wise to do evil.

Doctrine 2. Doctrine 3. Doctrine 4. 19. From hence take this observation, that there is no deceit or dissimulation but in learned reason, neither is there no growing rich or honourable, but by prudent reason; there is no resisting of God, or fighting against man, or persecuting of the ungodly, but by the wisdom of reason.

20. Reason is the king that governs the world, and that makes laws, and breaks laws, yet when it opposes morality, it contends with its own reason, and so becomes unreasonable, because it is beyond the bounds of reason's law; yet mistake me not, for although the action is unreasonable, yet the motion is from reason: but of this further in the Fourth Part.

CHAP. XV.

1. *Shewing no Pure Reason in Man.* 2. *Who they be that have their Reason Innocent.* 3. *Whilst Reason reigns, Sin never Dies.* 4. *How Reason is variously carried on.* 5. *Reason cannot endure to be bound.* 6. *But would bind and be Judge.* Doctrines.

1. SOME may object and say, although carnal reason be sin, yet pure reason is not, but is free from sin; and is not some men's reason innocent? To both these queries, I answer,

2. First, there is no pure reason in man; pure reason is peculiar to the angels, by virtue of the pure spirit of faith that preserves them; now all the reason in man is impure, and being impure, it must needs be sin. Doctrine 1.

3. Some men's reason is somewhat more enlightened than others, and some seem more pure than others, yet as the bright shining moon hath her dark spots within her, even so the purest reason hath its pernitions; in a word, reason is impure altogether.

4. It must needs be impure, when it hath not power to think a good thought; Paul said, that in his flesh dwelt no good thing; and Moses said, that every imagination of the heart was evil, and nothing but evil; and what is that learning that is acquired by study, but a work of the imagination of reason. Proved.

5. Secondly, no reason in man is innocent, in children it is; therefore every child that dies before it be capable of the breach of the law will be saved, Doctrine 2

and raised up into the rational glory from whence its father fell if it were of that seed by conception.

Doctrine 3. 6. Again, let reason (being of age) in its refined irreligion wrestle or fight never so hard with sin, yet as long as reason lives, sin never dies; Oh! therefore take faith, and kill reason in its dominion, but let him live if he will be servant, and then shall sin loose it strength, and die out of hand.

7. Let this doctrine contend with Pharasaical purity, in external holiness, in high places where spiritual wickednesses, which are shining sins, take place, in the soul, instead of that which is carnal.

8. It is confessed that reason is variously moved forth, therefore called a bottomless pit, because its imaginations are boundless, endless, but although reason is fruitful to evil motions, yet one lust may suppress another.

Doctrine 4. Proved. 9. All sin reigns not in one man, though the seed of innumerable sins are in each, if the mind settle upon one thing, then the soul eagerly pursues that, or is pursued by that till it come into action, or brought into birth.

10. Some men's reason motions forth into covetousness, then that sin contends with prodigality.

Reason distinguished. 11. Again, some men's reason roams at religion, this reason is angelical, and aims at its first purity, this is the reason or nature that is wise and learned and is as a king, and so would rule in Church and State.

12. Now this reason being learned in the law of nature, and the law of nations, if it would content itself in the sole practice thereof, doing and commanding justice according to that known law, not meddling with the conscience of any man, as to spiritual worship, then were his reason unreproveable,

and would bring the blessing of the law, which what it is; see Deut.

13. But learned reason cannot content itself unless it may sit as judge in both the courts of heaven and earth, for it must bear rule in the ecclesiastic as well as in the state politic, if it be zealous reason, and then its reason leads it forth to persecution. Doctrine 5.

14. So that then doth spiritual wickedness take place in such a person, and will stand up in the conscience and be as a God, for that religious reason will be judge of the scriptures and the judge of men's faith, and will boast of its religion, being possessed of spiritual pride, because it cleanseth itself from some polutions of the flesh, that it may sport itself in the glowworm light of legal righteousness, as the proud Pharisee did.

15. This reason rides upon the magistrate, and the magistrate rides upon a red horse, when he is excited by religious reason to make strict laws against such men as bow not to their Baal, and by this means they make themselves greater sinners by their shining shews of holiness, than those that are in bondage to their fleshly wickedness.

CHAP. XVI.

Doctrines. 1. *Reason's Cheat discovered in its Light of Nature.* 2. *Natural Learning Wars with Divine Faith.* 3. *Reason's Fountain fully opened,* 4. *No Holiness in Reason.*

The proof of the aforesaid doctrine.

1. BUT to proceed, and show the cheat of learned reason, for because it is wise and prudent in things natural, far and beyond the plain and simple seed of faith; therefore from hence its wisdom mounts higher, and arrogates to itself, the knowledge of spiritual mysteries, applying it to its wisdom of reason.

2. Therefore, every naturalist that attains to a high pitch of reason, glories in it, as if it were the divine nature of God, and those whose reason is lower, admire at the gifts and graces of learned reason in the higher powers, in their dispensation thereof, by their rhetorical disputations and sugared eloquence, in their long orations and logical phrases.

3. All non-commissionated preachers of the letter of the Scriptures, who are chosen by men without, and their reason within to preach up the light of nature; O, if they be zealous, and carry an eloquent tongue and a fair outside, how they dazzle the eyes of all by their learned arguments, and yet all is but patching up their old garments with new cloth.

4. However, their devised arguments doth much take, both with the wise in reason and the foolish,

Scripture opened.

see and compare Jer. 2, 8. and chap 4. Isa. 29. the

fear of this people, saith Isaiah, is taught by the precepts of men.

5. Now the saying of the prophets, did gall the consciences of the false priests and lying prophets, wherefore, being vexed, they opposed the wisdom of God; come, say they, let us smite Jeremiah with the tongue, that is, with our arguments and reasons drawn from God's law; and in order hereunto, let us ground on these two assertions, first, the law shall not perish from the priests, and secondly, neither shall counsel ever perish from the wise, as if they should say,

Reason gliding, show sins discovered.

6. God hath given us not only the law, but also wisdom to understand the law, also he hath appointed levites and priests to officiate for ever, and hath confined wisdom to the lips of the priests, so that all are to seek wisdom at his mouth, and he is to be their guide for ever.

7. Therefore, we will not believe the report of these men, that say, that the wisdom of the wise shall perish, and that the law shall perish from the priests, Jer. 49, 7. Ezek. 7, 26. Obed.

8. The very like, dealt the rulers of Israel in the days of Christ, search, say they, and look, for out of Gallilee comes no prophet; what, a carpenter, a prophet?

Inference.

9. This man destroys the worship of our law, and sets up a worship clean contrary, but we from the Scripture can prove it false, as first, all the offerings and oblations of the law, were to continue for ever.

10. And circumcision is to continue throughout all generations for ever, and every ordinance and statute commanded by Moses, is to continue for ever.

11. Now some of the Jews, being almost persuaded to believe in Christ, these pharisees in their

learned reason checked them by these words, saying, have any of the rulers of the people believed in Him, but this people that knows not the law, are cursed, as if reason the devil should say,

Inference 2. 12. Why do you give ear to that deceiver? have ye not wise and learned men to advise withal? is there any but ignorant unlearned fools that believe in him; you see that none of our rulers do, and they are sage, wise, prudent, knowing men; you are to hearken to what they say, for they are read and learned in the law, they are Moses' successors, and sit in his chair and have the interpretation of the law, you must adhere to them and their counsels, or you are cursed, for cursed is the people that knows not the law.

13. Now, what was this wisdom, or from whence did it proceed, if not from reason? was it not wisdom that was guided by a law, and the Mosaical law? and what is it that that law is given to but reason? and what is this reason that strives against God, but the devil?

Inference 3. 14. For this reason though it had the law, yet could it not find by its interpretation of the law, but that Christ was a false prophet, even as the learned in our time, cannot by their interpretation of the two Testaments, that Christ is the true God and everlasting Father, because he was called a Son.

15. Moreover the Jews as aforesaid, could not find that Christ was a true prophet, but that he ought to die, therefore said they, we have a law and by our law he ought to die; now to this end they consulted with one-anothers reason, first, how they might outwit him and entangle him in his talk, and then how they might put him to death.

Inference 4. 16. Therefore, (say they) in their hearts, if we

could but catch him in his words, it will help us to witness against him, and here lay one of the hidden things of dishonesty, for they came unto Christ in a pretence of belief and obedience to him, saying,

17. Master, we know that thou art true, and teachest the way of God truly, and so forth.

18. Behold here the wiles of the old serpent, the devil, becomes a preacher of Christ, but it is but in that they may be persecuters of Christ, and therefore these hypocritical devils consulted how they might put him to death, and it was by their reason that he was put to death, for the Scriptures saith, they reasoned in their hearts, and their reason judged him worthy to die, Mark 2, 6. Luke 20, 5, 14. Doctrine is clearly proved.

19. Now from henceforth let no sober man say, that there is any holiness in reason or any divine righteousness, moreover can there be any purity in that reason, that opposed God in heaven, and put him to death here on earth. Reasons of proof to confound reason. First reason.

20. Or can there be any other devil but the spirit of reason, that in pride opposed God in heaven in a spiritual body, and put him to death here in an earthly body, through envy and malice. A second reason.

21. Again, can the spirit of reason excuse itself, that it is not guilty of murder; from what nature should sin come from, if not from man's? and have not I shewed from Scripture, that it is from the highest wisdom of man's, and doth not that high wisdom proceed from reason? A third reason. A fourth reason.

22. But from what I have said, I begin to perceive that learned reason doth begin to exclaim against me, and are all about my ears for alledging that reason is the devil, when as they teach that reason is God's divine nature.

23. But lest they should say, I write through

ignorance, not knowing what wise men in reason have written and taught in several ages concerning reason, how it is divine and holy;

The Author shews reason their opinion of reason.

24. Therefore to the end they shall have nothing of that nature to boast against me, I shall set down, first, the opinions of their greatest rationalists to pleasure them all, and shall shew what descriptions they give of reason; and then, secondly, I shall shew that reason is not of the divine nature, and when I have so done, let all sober men judge betwixt us, and spare not.

CHAP. XVII.

Doctrines handled.

1. *The Opinion of the Learned concerning Reason.* 2. *Their Madness discovered.* 3. *A wise Saying of Aristotle and Scalinger.* 4. *A Prelate contradicts Himself, and how; and of his Devilish Zeal.*

Philosophical notions of Reason.

1. Hermes.

1: HERMES, the Heathen philosopher, calls reason a divine gift and the God's nature; Philo calls reason an unshaken law, an eternal spirit, written or engraven in the heart with the point of a diamond.

2. Plato.

2. Again, Plato saith (who lived in the Prophet Jeremiah's time), that there is no way to happiness but by the footsteps of reason, and calls it the

3. Alexander.

nature of God; and the like doth Alexander the Great call it.

3. Augustine, the pillar of the Romish Church, about the year of our Lord 400, goes no further in this than those Heathens, and therefore he doth approve of Plato's judgment, and all the rest of the Heathen philosophers, in their holding that God's nature was reason; and in one place Augustine saith, that God made us in his image Reason, whereby we know him. 4. Augustine.

4. Moreover the Platonists and Augustine doth hold, that all reasonable creatures are three-fold, and that is Gods, Men, and Devils; the first residing in heaven, the second in the air, and the third on earth. Platonists.

5. Again the Platonists say, that the devils have reason but not virtue, and that they yield to unreasonable passions. To this Augustine agrees, and thousands more with him, both Scripturianists and Anti-Scripturianists. Now in answer to this, I say, Platonists.

6. Now if God's divine nature be pure reason, and that devils participate of that nature, what should hinder them but that they would be holy as God is holy; for nature distributing itself into several beings, makes all these beings correspondent with itself, and in harmony one with another. An argument of conviction.

7. Furthermore it is apparent, that every creature acts forth itself freely from its own nature. Now if the devil's nature be reason, then the devil must needs act forth itself from that nature of reason; and if that nature of reason be the divine nature of God, then must the devil do the very work of God, unless he be compelled to act contrary to his nature. A second argument of conviction.

8. Thus is discovered the wisdom of the world, and it doth appear to be foolishness. But to proceed, Proved folly.

Aristotle and Socrates's opinions.

9. Aristotle saith, that that law that is most filled by reason, must needs be most victorious and triumphant; and it is in vain, said Socrates, to trust any thing but that which reason tells us hath the seal of God upon it.

Scalinger enlightened.

Aristotle.

10. Howbeit, Aristotle was something dampled in his judgment by reading Julius Scalinger, who said, that the beginning of reason was not reason; Aristotle admiring of this sentence, said, certainly there is something before and better than reason, wherein reason itself had its rise.

11. Behold! now was not here a light above ordinary? These came near to the truth, and gave it a single salute once in their lives; they saw by a glimpse that there was a want in reason, and where there is a want of something there can be no satisfaction or true felicity.

A third argument.

12. Therefore if God's nature were reason, and reason want, and want desire, then God could not be God; this Doctor Feately could see; for saith he, upon Ezekiel 18, 23., there can be no desire in God, because desire is of something we want, but God wanteth nothing; when God is said to desire any thing, the speech is borrowed: see Doctor Feately; the like may be said of that place of the prophet, come let us reason together.

Constantine.

13. Again, Constantine the Emperor, did adore reason, saying, the perfect comprehension of sound reason is the true and perfect virtue.

Dr. More's doctrine of Reason.

14. Doctor More, one of the modern national church divines, writes thus, saying, surely that spirit of illumination which resides in the souls of the faithful, is a principle of the purest reason, and what this spirit has, it has from Christ, who is the wisdom and reason of God.

15. Here this knowing doctor calls Christ the reason of God, a title that never was given him by any true prophet or apostle.

16. Again, another clerk saith, that true or right reason never opposed any thing of the word of God, but it is distorted reason that doth it. But to this I have answered before. Calverwell.

17. Moreover William Thorpe, in King Henry the Fourth's time, who was one that began to sound the second Anti-Angel's ministry, in his examination before that devil, Thomas Arundell, Bishop of Canterbury, cites Hiram to prove the Gospel the root of reason. W. Thorpe. Hiram.

18. Furthermore one Calverwell, a preacher in those times, speaking of reason, calls it an immortal breath, flowing from the nature of God. O! get up and be doing (saith he), the more you exercise reason, the more you resemble God. Calverwell's doctrine of Reason,

19. Again, this Son of Solomon goes further in his praises of the Son of the Morning, and first-born of corporeal beings; for his zeal being such, as that he anathematizes all men that join not with him in sacrifice to this God of reason, saying, and

20. Let him be condemned to a perpetual night, to a fatal disconsolatory grave, that is not enamoured with thy brightness. curse of all that is not of his opinion.

21. Thus you, who have the celestial light, may see by this that the zeal of reason, the devil, will curse all to eternal torment that will not bow down to reason, the devil.

22. This makes my former sayings true, that the more zeal that learned reason hath, the more devilish it is; as but mind a little further, and you will find this angelical artist contradicting himself when he speaks of faith, as thus, A former doctrine confirmed.

Reason's doctrine at strife in itself

23. Revealed truths (saith he) shine with their own beams; they do not borrow their primitive original lustre from reason, but from a pure light (observe); they are not sparks of reason's striking, but they are flaming darts of heaven's shooting, that both open and enamour the soul.

24. Behold here, you seed of reason, and be amazed; and lo! here you seed of faith, and rejoice; for Lucifer hath lost himself in the labyrinth of his lore. But then in his following words he saith thus: Though I so speak in the praise of faith, yet (saith he) is faith derived out of reason's root.

Note.

25. Here now hath he unsaid all again. What a notable dissembler is this, that shall one while say, and another while unsay; which is as much as to say, tongue thou liest.

26. But we whose eyes are opened, or have heaven opened unto us, may see what confusion and distraction there is in the sons of Solomon, about things of eternity, and the knowledge of themselves. He that hath ears to hear, let him hear; but he that is filthy, let him be filthy still; time sleepeth on: But I shall proceed.

CHAP. XVIII.

1. *Shewing how that Reason is none of the Divine Nature. 2. How Eternal Truths are known. 3. Natural Learning comprehends not Divine. 4. Of its Weakness.* Doctrines.

1. COME near, you Sons of Solomon, let us reason together, whether or no is not reason natural; if it be, as I know it is, and you cannot deny, then it is not that nature that Adam was created in; for will any man say that Adam fell from natural reason, or that he was created in reason, and that reason was debrained. Reason reasoned with all.

2. Now if natural reason was debrained, then natural learning will heal that, and so then there is no need of Christ, no need of faith; for reason can work out its salvation by its own weapons. But, Argument.

3. Reason objects, saying, if we were not created rational creatures, then what are we better than brutes. To this I answer,

4. You seed of reason were created rational creatures, but not in Adam, but in the Angel, and that nature is a nature above and beyond the brutes; if you will follow the footsteps thereof, and be guided by that law written in your seed, which if you do, yet will you never by it attain to the wisdom of God's nature of faith, which was Adam's nature; therefore beat not your brain about the secrets that are locked up in Adam's seed, for they will never be discovered unto you; for your eye is but the eye of reason.

5. Therefore if you would know eternal truths, you
Matt. 5. must get the Saint's eye of faith, and then if you would see (by that eye of faith), you must shut the eye of reason, or else pluck it out and cast it from you.

Doctrine. 6. Do but peruse Ephes. 4, 18. and Rom. 1, 21. and Ephes. 2, 3., and compare them together, and you may see that the will of the flesh, and the reasoning part, are joined together as both corrupt and nought. Knowledge in reason without faith (said one), is but a spiritual evil, for it hath no existence in divine love ; such knowledge begets pride.

7. It was a good saying of one in the primitive times. We ought (saith he), before all things, to understand the deception of the old serpent, when as through wisdom hath deceived you, as by certain reason creeping into your senses, and beginning at the head, doth slide into the interior parts, &c., said Clemand, in his 5th Book to James, the brother of the Lord ; if that were his.

8. Grace or faith (saith another author) transcends reason as much as reason does sense ; for in reason tallying of injuries is but justice ; and again it is not reason, but religion, that is divine and supernatural, which returneth good for evil ; this puts a philosopher by his reason. Rom. 5, 3. James 3, 1, 4.

Proof. 9. Again, if natural reason were the divine nature, then the Heathen philosophers, as Aristotle, Plato, Pythagoras, Socrates, Pliny, Plutarch, and others, wise critics, would be the only holiest people and the most beloved of God of any, and their peace and satisfaction would be answerable to their wisdom, and so surpass other mens', whose wisdom is weaker and divine gifts less.

Proved. 10. But to all discerning men, it is clear that the

greatest of their wisdom was nothing of the nature of God; for their wisdom neither made them truly, holy, nor gave them satisfaction; therefore it was that Cato cut his own throat, and Aristotle drowned himself: and yet a wise rationalist, speaking of Cato, said that he was more wise than fortunate; for, said he, his reason was ever sound and perfect.

11. And Seneca commends Cato for killing himself, and saith further, that he had thoughts at certain times to do the like, but for the love that he had to an indulgent father for grieving of him, that his spirit might have rested with the Gods, or have been wholly annihilated into nothing, &c.

12. Wherefore as to all these wise head-pieces, their study is but strife, their gorgeous garments are but made of fig-leaves, and their fine-spun language is as burned thread to sew these leaves together; only their moral virtues are shining glasses, soon broken to pieces, or as a blazing comet, giving a splendent light in the night, whilst the matter thereof lasteth. Applied with the effects and defects of reason.

13. In brief, their revelations from their own reason, is but a fire of their own kindling, being hammered out by the stroke of study, as iron striking upon a flint, brings forth fire, and in this self-begotten fire they warm themselves, and take pleasure whilst it is measurable; but because its sweet odours is reason's incense, and strange fire upon the altar of its own angelical nature, therefore it pleases not the true God. Clearly

14. Neither doth it please themselves any longer, but whilst its zealous fire is fed with that sweet odour as aforesaid; but if the revelation fail, and the spark go out, or is quenched as to that, and kindles upon some fuel of an interior malignity, then is light turned opened and

into darkness, and joy into sorrow; and that which before was as life, now is it converted into death, and carries all into death, as in Cato, Aristotle, Achitaphell, and others as aforesaid.

Exemplified. 15. Furthermore, let the revelations of reason, and all that legal light or natural learning can attract to itself by all its studies, be never so great, yet can it not procure to itself neither full satisfaction, nor continued peace or true tranquillity: witness Pereander, one of the seven wise men of Greece, who was admirable for these two things, wisdom and cruelty; who flung his mother down a pair of stairs, and afterwards stamped upon her with his feet.

Applied to reason doctrinely. 16. Wherefore then, seeing these things are so, let me reason with reason, and say, Oh! man of the highest reason in mortal flesh, what hast thou to glory in, if thou knowest thyself? O! man of mould, thou could'st not live and rejoice, for thou hast nothing but earth to root in, the troublesome seas to sail on, and the pinnacle of thy studious brain to ride on; thy wisdom is thy woe, thy riches are thy ruin; and whilst thy reason is thy ruler, thy glory is thy shame; for as to pure religion thy reason is vain, and acquired learning, by study, is ineffectual.

17. And though thy soul delights in learning, and thy learning adds to thy lustre, whilst it keeps in the path of the law, yet is it soon satiated and glutted, because it is eaten with sour herbs and grapes of gall, which is in the fear of death, or fear in death, and want of peace and assurance of everlasting life.

Illustrated. 18. Moreover, all the wisdom of Solomon was but natural wisdom, which gave him neither power of purity, nor perfect peace, for the greater his light was, the greater his lust was; for who ever had more

wives and concubines than he, and these drew away his heart, and blinded his soul, in his eye of reason, to worship false Gods in the latter end of his days.

19. And as his reason, from its imaginary part, roamed at every thing, yet found it rest in nothing, for every thing was vanity; yea, all his great wisdom was vanity, which shews that his wisdom was not the wisdom celestial. Therefore, saith he, in his Book of Retractions, I gave my heart to know wisdom and folly, and I had more wisdom than any man, yet was it all but vexation of spirit, for in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow. Eccles. 1.

20. Now had this wisdom been divine, it would have been as James saith, both pure and peaceable; but as it was but from below, it was impure and unpeaceable, and full of sorrow and vexation, when the stream of it was stopped, or the emptiness of it appeared by a reflection upon the conscience, with a spiritual echo of fear and horror, through its disobedience to so great a light. 1. Observation.

21. Thus you, who have ears to hear, may know that man of himself and from himself, never hath one day of perfect rest or heavenly peace to himself, but either something molests him, or nothing satisfies him, or his very fulness swells him; his joys in his studies are but as a blaze of thorns, extinguished quickly; although it be sweet in the mouth, yet is it bitter in the belly, and cold in the maw. 2. Observation.

22. But my next business must be to prevent an objection in that the seed of the serpent are ever opposing truth. Of what value is reason, saith angelical carnal reason; if it be so, it is but a fool, seeing it is the father of folly, and natural learning of no gracefulness; then to what end and purpose do they Objection.

serve? Must the saints banish and pack out of their souls all reason? Then will they brutify themselves, and not live like men; neither can they fulfil the Apostle's advice as to give a reason of the hope that is in them.

23. Now to all these things I shall give answer, and because the subject seems intricate and hard, therefore the more words are requirable, especially considering we contend with that noble nature of reason, Son of the Morning, that is so universally applauded with all the wise men of the world.

CHAP. XIX.

Doctrines 1. *Shewing how Reason is useful in several respects.*
2. *A Light given to open that Scripture that saith, be able to give a Reason of the Hope that is in you.*

1. IF reason would be ruled by the law in its seed,
And keep itself pure in word and in deed,
Then might it have praise, but its nature is such,
That evil springs from itself, little or much.

2. But to proceed, reason and learning have their
Doctrine 1 virtue, and serve in their place; but if the servant dismounts the master, and gets up into the saddle himself, as this is presumption and abominable pride in him, so it is high time to take him down.

3. Even so, this is the very case with reason, if it will not content itself to serve faith, and act with

submission thereunto, but will be Lord, this lofty spirit will lead itself into error, and when its own wisdom and natural learning is made its guide, then faith or the seed of promise shall be scoffed at, as Ishmael did unto Isaac.

4. But where faith gains power to be Lord, and doth pare reason's nails, then is it serviceable, and natural learning becomes beneficial when it is curbed by the law, and washed by the prophets' soap, then it becomes the handmaid to its dame of divine faith, and is serviceable in several cases; as, Doctrine proved by three circumstances.

5. First, it serves faith in its wisdom as to all arts and sciences that are lawful. Secondly, it assisteth faith in its inlight into the nature of the civil law for the defence of faith from unbridled reason, and acts as far in that case as faith gives liberty; and 1. 2

6. Thirdly, it is serviceable for the illustration of the things of God, to the weak comprehensions of men, by way of argument and eloquence, finely drawn out and framed. 3

7. For although that spiritual truth needs no gloss from reason to make it seem better than it is, because it hath light enough in itself to shew it the way that is good; yet the truths of God delivered in the balance of reason, are not only powerful to convince reason, but also are graceful and pleasing too, and are very much taking with sober reason, as being so congruous and correspondent to reason. Illustrated

8. Hence it was that Paul took up arguments from the Scriptnres, and by them reasoned it out to the Jews that Jesus was the Christ, so likewise his reasoning of righteousness, temperence, and judgment to come, made Felix tremble thereat; and thus, according to Peter, he gave a reason of the hope that was in him. Exemplefied

To give a reason of the hope of faith opened.

9. Now you must understand how that faith that is taken up by reason, is buried in reason, and so becomes ineffectual, but that reason that is taken up by faith is ever beneficial, because of its being well qualified, and though natural learning be a work of the flesh, yet it ceaseth serving the flesh when it is taken up by faith and is obedient to the spirit.

The doctrine further proved, and the right way opened.

10. Again, as fire and water are bad masters, but good and needful servants, even so, reason and reason's learning are bad masters, but very needful and necessary servants, and good hand-maids. Thus is good brought out of evil, and light out of darkness; and so, according to Sampson's riddle, there is meat in the eater, and out of the bitter comes sweet.

11. But man must learn to go the right way to work; for as he that seeks to find out the knowledge of God by the strength of natural reason, doth but seek the living amongst the dead: therefore the highest preferment of natural arts is only to be hand-maids, as to use the reasons of reason to confound Lord Esau, Lord Reason.

12. Wherefore, from what is said, you must know that reason and natural learning are blind in spiritual things that are eternal, but wise and famous in natural and terrestrial things.

Illustrated.

13. Therefore when faith is fraught with height of reason and reason's learning, and hath dominion over it, then having an occasion, it lays before it a subject of divine doctrine and bids it work; then doth earthly knowledge illustrate heavenly, and so the tongue being touched with a live coal of faith, as mistress and director, becomes admirable, having a language like the Angels; yet this angelical tongue is nothing but as sounding brass, without faith, as chief commandress.

14. From hence you may see, that whilst faith goes before reason and learning, and that reason doth nothing without faith's license, she is not only unreprovable, but also serviceable; but if she will not be governed, but will govern and rule as a queen, then out of the doors with her; for Hagar the bond-woman must not rule over her mistress, Sarah, the free-woman, &c. Rom. 13. Gal.

15. But to leave reason here as subdued to faith and natural learning likewise, I come now again as to speak of reason, as lord of the world; because it rules the world and hath it given into its hands. Therefore shall I set forth the largeness of its comprehension, and the variety of its wisdom.

CHAP. XX.

1. *Of Faith's Simplicity in Earthly Things.* 2. *And Reason's quickness and piercing Wisdom in all Arts and Sciences.* 3. *Of the three rare Properties in Music:* 4. *Of the World's Fame in Juball, Tuball, and Naamath.* Doctrines.

1. NOW faith can claim no property of this world's goods but what it hath given it, or what it purchases from reason; for reason is the elder brother and the inheritance is his, and he will hold it by the law martial if interrupted, and reason the best de- Doctrine 1. Doctrine 2.

serves it, because he better knows how to govern it; for faith is simple in earthly wisdom, yea, so simple, as that it could not tell how to get meat and drink for itself without reason's direction.

Doctrine 1. proved.

2. Much less can it comprehend any thing of those arts, trades, and sciences, that reason is expert in; for in such things reason is admirable. O! how it digs about the earth for metals and minerals, and gains an art to refine them. Silver and gold, iron, brass, tin, and lead, are by the wisdom of reason refined out of stone by fire and art; so that out of the dusky stone, they can produce refulgent gold, which is the basis of their kingdom and the glory thereof.

Doctrine 2. proved.

3. Behold, what sciences and arts hath risen, and by its invention procured; what varieties of buildings hath man found out, and what attires, husbandry, navigation; what perfections hath he shewn in the shows of theatres; what millions of inventions hath he against others, and for himself, in poisons, arms, engines, guns, stratagems, and such like politics.

From all arts and

Music.

4. Furthermore, what rare musical inventions hath reason found out; what variety of instruments have they made, and do play harmoniously upon, to the ravishing of the spirit of reason, with astonishing joy at the celestial-like sound of these musical instruments.

Music's excellency in three properties described.

5. This is such an invention as will raise joy, allay passion, and quiet the devil by charming him to merriness of heart.

6. David's reason having a knowledge in this art, made him very acceptable with Saul; therefore Saul would have David stand before him and play, especially when the evil spirit came upon him, as it is written 1 Sam. 16, 23. The words are as followeth:

7. And it came to pass, when the evil spirit from God came upon Saul, that David took a harp and played with his hand ; so Saul was refreshed, and was well, and the evil spirit departed from him. 1 Sam. 16. 23.

8. Here you, that are of the seed of reason may see, how that that evil spirit that came upon Saul was Saul's own spirit, otherwise he could not have been refreshed and made well by the music of the harp; for that evil spirit was a spirit of frenzy and madness, having envy and murder in it, and a contempt of God and goodness, as may be seen by these Scriptures: chap. 18, 10, 11. chap. 19, 9, 10. chap. 22, 13. to the 18th, &c. 1. Inference.

9. Now his passion was pacified by the pastime of the harp, and his fear and horror of heart was abated, charmed, and lulled asleep for a moment, even as wine will do the like.

10. Therefore it is the practice amongst the seed of reason, that when they have got a wounded spirit by breaking the law, then have they no way to ease their spirits but by wine and music, and that puts the evil day far off, and sends the soul dancing to death, as the fly doth about the candle. 2. Inference.

11. But to return to the discourse aforesaid. It was a most exquisite wit in reason to invent the art of music, and he that was the first inventor thereof was Tuball, one of Cain's progeny, and it sprang from Cain, and was of the serpent angel's nature, being prepared in him in the day of his creation for his temporal heaven, as I shewed before out of Ezek. c. 28, verse 13, 14. The original of music.

12. Furthermore, this Jubell had a brother by his mother's side, whose name was Tuball Cain ; he was the father of all artificers in brass and iron, and these Doctrine proved.

two brothers had a sister whose name was Naamath; these three were the crown and glory of reason's kingdom.

Illustrated. 13. And now at this time did reason's kingdom begin to be famous; and as revelations of powerful faith did abound in Enoch the seventh from Adam, that blessed seed, even so likewise did revelations of politic reason, together with exquisite wit and beauty effeminate, were got admirable great in Jubell, Tuball, and Naamath, the seventh from Cain, the cursed seed.

14. Again, this Tuball Cain, being a master of smith's work and instruments of war, was therefore from hence honoured as a God, and Jubell, being the master of the muses, had the like honour, and Naamath was the mother of the goddesses, and was herself honoured accordingly.

15. This Naamath was the mirror of the world for beauty and wit; the Jewish Rabbis' say, that at this Naamath all the world wandered in love after; even the sons of God (which were the sons of Adam), many of them doated on her, and gazed at her beauty.

16. And from hence it was that through their carnal knowledge of her (for she was a whore) and others of the same lineage with her, faith and reason, good and evil, came to be in conjunction in one womb, and from that union arose several natures in one person, each nature acting as it gained strength, according to the seed it sprang from.

Music's nature in itself not hurtful. 17. And from hence, also, it was that David was excellent in the harp, in that he had participated of Jubell's nature, by mixture of seeds, in persons preceding him as aforesaid.

18. But then we are to mind, that the music of

his did not nourish any carnal delight, because the mistress of faith had the government, and so prevented it from becoming detrimental to him.

19. But as to the seed of reason, this science being a branch and part thereof, it can do no less but become a cause, instrument, or motive to indulge them with carnal pleasures, and so cause them to make this present and self-created joy their only felicity, not looking forwards for any other pleasures but what its own dictates of reason in this life can afford them, as aforesaid. Music occasions evil to the evil.

20. But on the contrary, in the knowing seed of Adam, it became a means through faith to put them in mind of the glorious quire of Angels, and of their melodious songs and tunes upon the harps of their tongues in praise to their Creator. Music occasions good to the good, exemplified in several particulars.

21. Also faith made this reason to see the glory of the Angels, and gave it liberty to act forth itself in a resemblance of their innocent joy for its own consolation, as a reward to its being sober.

22. And not only so, but it by virtue of the law, was made a part of God's worship, and so it became a reasonable service, serving as types and figures, and to that end the priests had the rational of understanding put upon them, and it was by this that David danced before the ark, and here now lay both his reasonable service and divine, for he saw through that type the anti-type God, coming in a body of flesh, which was his ark, which caused his joy. But to proceed.

CHAP. XXI.

Doctrines. 1. *Of the contrariety of Faith and Reason.* 2. *Of their Regency.* 3. *Disobedient Reason will be damned.* 4. *No Devil but Mankind.* 5. *Augustine's Definition of Devils detected.* 6. *Truth's Triumph.*

1. NOW reason in the general is an enemy to faith, and faith an enemy to it, and there is a battle fought betwixt these two; now where faith prevails, there is no free quarter given to the enemy that stands out, but submittive reason lives, and the other
Doctrine 1. dies, according as it is written, mortify the deeds of the flesh, flesh may live if the deeds be mortified, and it leaves its savour.

Opened. 2. Only understand the extent of that life of submissive reason, it being the devil's nature, and having broke the law, therefore the highest of its glory is for ever to be a servant under faith, so long as mortal life continues, and then it dies with all the life that is in the body, and it never rises again; but faith rises to glory, and leaves it in the grave, having served its time, as the beast of the field, utterly annihilated to itself.

3. But on the contrary, that reason that rules, and submits not, dies with faith in the body, and as faith was kept under, so that faith dies (being as good as dead whilst living), and never hath resurrection, even as captivated reason, as aforesaid; but as for that reason as reigned as lord, it must rise again and suffer a second and eternal death: now woe, woe to this re-

bellious reason and disobedient, for this is the devil that must be damned to eternity.

4. Wherefore look about you, for what is lord in time, will be raised lord to reap the fruit of its doing after time is no more; therefore you that do evil, if you could look beyond the first death, you might see the second; look what I shall say again, for I shall now set him forth, I say I shall now set the devil forth as to his sensuality and satanical serpentine properties. Doctrine 2.

5. That which motioneth forth evil, naturally of itself is a devil; but man of himself and from his own seed doth motion forth the evil of disobedience, therefore man must needs be a devil that is under the power thereof. Proposition. Doctrine 3.

6. In order to the proof of the proposition, you may find that it is written, that all the sins that are committed, do arise freely from man's unconstrained will; they are so prone to sin, as that they cannot cease from sin; the Scripture saith, that every transgression is a work of the flesh. Proved.

7. Wherefore then, is there any fleshless devil, seeing that evil is from the flesh? Paul recites a catalogue of evil deeds, and calls them all works of the flesh, and every one of these deeds is a devil; see Gal. 5.

8. Oh, how fruitful the flesh is; how it multiplies in man until it come to a body of sin, every sin being a particular member, and every member a part of the flesh, and every part a devil in particular.

9. Therefore it is said that seven devils were cast out of Mary Magdalen, that is seven several works of the flesh. Opened, and

10. Augustine, that great doctor of the Romish Church, writing upon Gal. 5. concerning the works Augustine's doctrine

of the flesh, saith that all the sins of an evil life are not to be laid upon the flesh.

Proved false.

11. This doctrine is contrary to the text, and to the whole current of Scripture, and so is but at the best devilish doctrine; but what is his reason? Why, said he, because if we should grant that all sins were from the flesh, then should we make the devil sinless, which hath no flesh.

12. This doctor will not have man's spirit to be the devil, because it centres in flesh; yet he makes them to be one in nature; for, saith he, contention, wrath, and envy, are the works of the flesh: to all this, saith he, pride gives being, and so likewise doth it to his fleshly devil.

Reason reasoned with, and its wisdom detected.

13. Behold, now if things were thus, wherefore should there be any variance between his spirit-devil and man's fleshly lusts, seeing they differ nothing in nature? What the one hates, the other hates; and what the one loves, the other loves; and what the one doth, the other doth: methinks they should sweetly unite, seeing every thing centres in likeness.

14. Oh, the darkness that is in the learned of the world, this palpable ignorance cannot chuse but produce much slavish fear, doubtful thoughts, and dreadful delusions in the followers of these false prophets.

Faith's joy, and truth's triumph.

15. Therefore, let every true believer of this Commission of the Spirit, sound forth truth's triumph over all fleshly voluptuousness that totters through its instability, being moved and shaken by the mighty power of faith, as also over all the doctrines of men by the wisdom given from above, which makes them all naked and bare, vain and fruitless to our joy and glory, who are more than conquerors.

CHAP. XXII.

1. *No Creature sins but Man.* 2. *What Sin is.* 3. *And when it came into Man.* 4. *The place of Sin's conception, Exod.* 29. *Verse* 13*th, opened.* 5. *Why Sin is most in the Heart.* 6. *Wisdom and Policy serviceable to a Saint, and when.* Divine doctrines treated on.

1. YOU, my brethren, who are possessed with the spirit of the Scripture, do clearly find in them that there is no creature that opposeth the Creator but man, or that is defiled with sin but man, or that doth defile, delude, deceive, or do any wickedness but mankind only. Doctrine 1.

2. This is so clear a doctrine, that one would think no man could for shame deny it, that owns Scripture to be truth; but reason is blind, because it is sin, for sin knoweth not itself, if it did, it might know the devil; for one being asked what sin was, said it was not easily defined, and if any take upon them to tell what sin is, they but repeat the Apostles' words, saying, Sin is the transgression of the law, but tell not what it is that doth transgress the law. Sin opened.

3. One clerk defines sin darkly thus, saying, sin is the Apolon, the destroyer that is gone out, and we hug the poison, and twist willingly with the vipers, till they bring us to the region of irrecoverable sorrow. Well said.

4. Another makes a better definition, saying, if any man be drawn after the thoughts of his heart, he Better said.

will search after idolatry, and this he was compelled to speak, in that he hit upon Numb. chapter 15, verse 39.

Best of all said.

5. Another, by his viewing of these Scriptures following, was compelled to say that all that riseth up in us is evil, and man's wisdom is earthly and devilish. Gen. 6, 5. 2 Cor. 3, 5. 1 Peter 4, 3. 1 Cor. 2, 14. James 3, 15.

6. But in reading of books, I found a Jewish Rabbi, one Menacham, to give a wise answer from whom sin was upon, Numb. 19, 16. saith that the cause of the uncleanness of the dead, is by means of the angel of death, the devil, that brought poison into man, and so (saith he) there is no creature that sins, but man.

Doctrine argued.

Doctrine I. proved.

7. From hence I argue thus, if there be no creature that sins but man, then there is no devil but man, for where there is no sin, there is no Satan.

Again proved.

8. Again, the aforesaid Rabbi, treating upon pollution by the dead, on Levit. chapter 11, verse 21. saith, that there is no kind of living creature that is defiled whilst it is alive, or that defileth while it is alive, but man only.

Proved further.

9. One being asked a question at what time sin entered into the world, made answer, saying, at the very hour of formation; this saying was true, all men are conceived in sin; it was therefore that circumcision did shew and shadow forth sin's entrance into the world.

10. Now to shew the place of the conception of sin, it is to be known, that as the heart is placed in the middle of the body, so is sin seated in the middle of the heart, which is called the inmost part, as David saith, the inward part is very wickedness.

11. The Apostle Paul calleth it the mind, but Jeremiah calleth it the inward parts; thus the heart is called the inward, because it is in the middle of the little world, man, but although the heart is the most inward part of the body, yet the kidnies, or reins, or liver, may be called the inwards also, and are comprised in the word heart, mind, or entrails. Heb. 8. 10. Jer. 31. 33. Doctrine 2. opened.

12. For the kidnies or reins, which are the instruments of seed for generation, are in Scripture used for the inward affections and desires, and are joined with the heart; these are to be mortified and put to death in the Saints, as Paul exhorts, Col. 3, 5. Explained.

13. Moreover, in Exod. 29, 13., we read there that Moses commanded the people of Israel to offer up a burnt offering for the atonement of sin, and their offering was as followeth: when (saith he) you have killed a bullock, then shall you take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidnies and the fat that is upon them, and burn them upon the altar. Exod. 29. 13. opened.

14. Now the fat upon the inwards signified the corruption of the heart; this made David say, that the heart of the wicked were as fat as grease, Psa. 119. Now this must be burned or mortified in the time of this life, or else as David saith, in another place, they will be fed up for the day of wrath. Opened.

15. Therefore know that it is of necessity that this fat, lustful, wanton, fleshly devil, that covereth the inwards, must either be burned here by the fire of faith, or it must burn eternally in its own fire of envy, kindled in it by the law of sin, to its everlasting sorrow and suffering of its whole man, because its lustful devil was governor. The life of the doctrines. Inference 1.

16. Again, the kidnies and the fat that is upon the inwards, and the caul that covereth the liver, were Inference 2.

burned unto God, to make atonement for the sin of man, which proceedeth out of the thoughts of the reins and lusts of the liver, and fatness of the heart; for these all conceive first, and then consent in sin, and so become a body of sin in the middle of the body of flesh.

Inference 3. 17. But to shew why sin is most in the heart, it is because the heart is the principal seat of life, and sin is life when quickened in the seed; for sin lies in the seed, and seed is life, and the life is reason, and that reason is a fiery spark, which is the light, life, heat, or motion of the soul that both speaks, walks, and works.

Inference 4. 18. So that that fire kindles life and strength throughout the whole body, only the principal part as to understanding of this natural fire liveth in the head of man, because that is the glory of man, yet the vital spirits flowing from the heart, do foster and cherish it; but if the course thereof be obstructed, then doth bad humours, proceeding from corrupted blood, ascend up into the brain, and so darkens the spirits, and spoils the glory.

Inference 5. 19. But then as for all these parts that are to be mortified, lies or arises in the heart or inwards, for that is the seat of sensuality, and from thence doth all wickedness flow as from its fountain; the head would not do harm, if the heart were not hurtful.

A caution. Inference 6. 20. Therefore, let every one look into his heart, and see what blossoms and blooms there; if his tree be the tree of knowledge, his fruit will be sin, and now have we found the fountain and head-spring of sin, and see where it is formed, framed, and fashioned.

Exhortation and caution worthy acceptation. 21. Therefore give over looking for a devil (O, you sons of men) without you, but look into your heart,

for that is the place of its conception, and behold the motions and imaginations to evil as they move in the heart, for that is the cockatrice egg of the devil, which crush him in time (by a motion of faith), before he become a stinging serpent, &c.

22. Now that all sin issues from man's seed, and is hatched in the heart, and from the heart, and that all evil that is done is the work of the heart of man, or from no other spirit or devil is now to be plainly shewed, and that from every Prophet and Apostle, from the beginning of Genesis to the end of the Revelations, as mind their divine sayings, all you that are upright in heart.

CHAP. XXIII.

1. *Shewing how Evil is from Man's own Spirit.* 2. *Being all hatched in the Heart. Being consented to by all Prophets and Apostles.* Doctrines divine.

1. MOSES being the first writer of Holy Writ, is not to be accounted a small Prophet, but the greatest Prophet of the Law, in that he gave forth the Law; therefore he best knows the Law, and the nature of reason in which the Law is written.

2. And he, in Genesis, views the heart of natural man, and in it he finds the original of all evil, even the stream of strife, the silk of sin, the seed of the serpent, and the fountain of fury.

Doctrine 1. Opened.

3. Therefore, saith he, every imagination of the heart is evil, and continually evil; he speaks it with an emphasis, and adds this aggravation, evil, and continually evil, as if he should say, there is more evil in man than man is aware of; he is not good and bad by turns, but continually, for the seed of the serpent abides in all the children of Cain, which sends forth evil thoughts, and lust in the seed becomes evil in the deed.

Exod. Doctrine 2. Proved. Levit. 19. 17. Deut. 8. 14. & 9. 4. & 15. 19. & 17. 20. & 21. 15. & 29. 19.

4. Again, saith Moses, they have corrupted their ways so, that they were the authors of their evil imaginations; also, saith Moses, it was Pharoah's hardness of heart as would not let the children of Israel go, and their reason was, because their hearts worked wrath; it was not any other devil that tempted them to evil, but it was their own hearts' life that worked wrath.

Joshua.

5. Furthermore, Moses tells us that hatred, whoredom, adultery, pride, and idolatry, and all wicked imaginations, are from the heart; and Joshua, in his 14th chapter, doth prove the heart to be deceitful as in the spies, for they differed in their hearts.

Judges.

6. And in Judges, Barak saith, that all thoughts proceed from the heart, and that in it are many searchings, and that love, grief, sorrow, anger, are from the heart, &c. See Judges 10, 16. & 16, 16. and chap. 5, verse 15, 16. And Ruth saith, that joy and mirth are from the heart, 3, 7.

Ruth.

1 Sam.

7. Samuel saith, that all naughtiness is from the heart, as well as joy and sorrow, truth and trouble. 1 Sam. 4, 13. & 12, 24. & 17, 28. & 24, 5. & 25, 36, 37. & 2 Sam. 24, 10.

2 Sam.

1 Kings.

8. Again, in Book of Kings, that imaginations and pride are in the heart, and from the heart, 1 Kings 12, 33.

9. And in Chronicles, Samuel saith, that pride, hypocrisy, dissimulation, is the work of the heart, and hatched in the heart; see 1 Chron. 12, 33, 38. 2 Chron. 25, 2. & 32, 26. compared with Isaiah 59. 4, 5. 1 Chron. 2 Chron.

10. Ezra, Nehemiah, and Esther doth say, that every thing that is done is from the heart, as disobedience, dissimulation, pride, &c. See Ezra 6, 22. & 7, 10, 27. Nehemiah 6, 8. Esther 5, 9. & 7, 5. Ezra. Nehemiah. Esther.

11. David, in the Psalms, speaking of the wicked, saith, that all filthy lusts, all mischiefs, hypocrisy, and wickedness, is the work of the heart, and is from the seed of its own soul; see and compare Psa. 9, 16. & 10, 2, 3. & 35, 20. & 36, 4. & 41, 6. & 58, 2. & 104, 2. & 81, 12. Psal.

12. And Isaiah saith, that iniquity is the work of the heart, and that all sin hath its rise there. Chap. 32, 6. & 14, 13. & 4, 7, 8, 10. & 59, 4, 13. Isa.

13. The Prophet Jeremiah declares the same doctrine, and saith, that pride, deceit, rebellion, and all evil that is done, is the work of the heart; see and compare chap. 4, 14. & 5, 23. & 14, 14. & 17, 9. & 23, 26. & 48, 29. & 49, 16. Lamentations 5, 13. Jeremiah.

14. The Prophet Ezekiel speaks the like, and shews plainly that whoredoms, despite, covetousness, and all sin, is from the heart and soul of the wicked; see and compare chap. 14, 3, 4, 7. & ch. 20, 16. & 25, 15. & 28, 2, 5, 17. ch. 31, 10. & 33, 31. Ezekiel.

15. And Daniel saith, that pride, haughtiness, and all evil is from the heart, and all the twelve small prophets do concur hereunto; see Hosea 4, 8. & 7, 14. & 10, 2. & 13, 6. See Joel and compare with Amos; Joel 2, 12, 13. compare with Amos 1, 9. & 8, 5. & 2, 7. & 3, 10. Daniel. Hosea. Joel. Amos.

Obadiah. Jonah. 16. For the Prophet Obadiah saith, that pride and deceit were the works of the heart, and Jonah saith, that upon the fainting of the heart, a motion of remembrance sprang up in his heart to pray unto the Lord. Ch. 2, 7.

Micha. Nahum. Habakuk. Zeph. 17. and Micha shews, that the heart of man hath its devices to do evil from its own seed; therefore doth he pronounce a woe upon it, being an evil spirit of covetousness, oppression, lies, and falsehood. Ch. 2, 1, 2, 11. compared with Nahum 1, 9, 11. & 2, 10., and with Habakuk 1, 5. & 2, 4., and with Zeph. 1, 12. & 2, 15.

Hagia. 18. And Hagia shews, that there cannot be any good work done, unless the heart be good; therefore he exhorts Israel to consider their ways, which according to some translations, it is, set your heart upon your ways.

Zach. 19. And Zachariah saith, that imagination of hatred is from the heart, and that disobedience comes by hardness of heart. Ch. 7, 10, 12.

Mal. 20. And Malacchi declares, that treachery is from an evil heart, as love is from a good heart. Ch. 2, 15. the last and last.

Matt. 21. Thus have I gone over all the Prophets' doctrine of the first Commission or Testament; and now you shall see that Christ and all his Apostles do set their seals to this doctrine, or rather open it, and make

Mark. it more plain; therefore saith Christ, murder, fornication, theft, blasphemy, false witness, evil thoughts, yea, all sin is all from the heart, as the evil treasury of the same.

Luke. John. 22. And that they were all conceived there from man's own seed, and came not into him by any invisible spirit, but arose from his own seed, as see Matt.

5, 28. & 12, 34, 35. & 13, 15. & 15, 19. Mark 7, 21. Luke 21, 24.

23. Nothing that comes into man, defiles man (said Christ), but what comes from him, that grows up out of him from himself, from his own seed.

24. Lo! here now whether this doctrine is not positive proof clear enough to open those other places which speak of Satan's entering the heart, of filling the heart; for those evil thoughts, or evil and wicked devices afore-mentioned, are the devils the Scriptures speak of, and they are said to enter upon the conception of lust, through imagination, when corporated into a settled resolution. John: Opened.

25. This is undeniably true, unto which all the Apostles bare witness. But for brevity's sake, I will only recite the proofs; therefore at your leisure peruse these Scriptures, and compare; as, Acts. Romans. 1 Cor. 2 Cor. Gala. Ephe. Philip. Col. Thes. Tim. Heb. James. Pet. John. Revel.

26. John 12, 40. & 3, 2. & 16, 15. Acts 5, 3. & 8, 21, 22. & 28, 17. Acts 7. 39 Rom. 1, 21. & 25. & 12. 4, 2 Cor. 3, 15. & 5, 12. Gal. 4, 6. Eph. 5, 6. Phil. 1, 7. & 4, 7. Col. 2, 2. & 3, 15, 16. 1 Thes. 2, 4. & 3, 13. 2 Thes. 2, 17. & 3, 5. 1 Tim 1, 5. 2 Tim. 2, 22. Heb. 3, 10 James 3, 14. 2 Peter 2, 14. 1 John 3, 20. Rev. 17, 17. & 18, 7. & 22, 3. &c.

27. To conclude, there is no creature that sins, or tempts to sin, but mankind only, and that from his own seed all evil is done; see further Exod. 23, 33. 1 Kings 12, 30. & 14, 16. & 15, 26. 2 Kings 14, 16. Nehe. 6, 26. Lam. 4, 13 Proved abundantly.

CHAP. XXIV.

Divine doctrines. 1. *Man's Nature admired at.* 2. *The greatest Evil to Man, is Man himself.* 3. *Man's Defilement from himself.* 4. *No damned Devil to be found but in Man.* 5. *Sin charged wholly upon Man.*

Doctrine 1. 1. IT hath made many naturalists wonder and admire, above all other creatures, to see it so far drenched and drowned in evils, and in nature as changeable as the moon, never delighting in one condition long.

2. For if it have peace and plenty, that but pampers it up to pride and luxury, and that becomes the harbinger of war, and that ushers in poverty, and the effect of that is envy, whose fruits are stealth and murder.

Proved. 3. Therefore (said one) formerly men accompanied themselves together, and builded towns, to save them from wild beasts; but now, on the contrary, for their best security, they are compelled to fly all company, and to live in woods and wildernesses, safer there among wild beasts, as bears and tigers, than in any towns among tame officers.

Proved. 4. This made Hermes the philosopher say, and to cry out, saying, O! man, thou art more cruel than wild beasts; all things hate thee, because thou art the destroyer of all things, and may he not from hence be called a devil, for the word devil signifies a destroyer.

5. The chiefest cause of all evils that happen to man, is man himself (said Socrates) man hath not a more mortal enemy or foe than man himself; could one Blanch, a French Papist say, and yet he would have a bodyless devil too. Truth is truth let who will speak it.

6. But to the spirit of the Scripture where life is found, where truth is shewn, where light doth shine, to discover things that hath been veiled, to open things that have been hid, will I again have recourse, and by the knowledge of the true God, give you a further proof of the right devil in this world-man. Quickened faith makes the Scriptures speak and become fountains.

7. Wherefore if it be so, that man doth defile himself, then is he the author of his own evil, and man doth defile himself from himself, this is the truth of Scripture record, for nothing doth defile man but man, one man defiles another, and every man defiles himself. An Argument forcible. Doctrine 2.

8. Defilement of sin is peculiar to man, if any other creature be counted unclean, is not the original cause from man? wherefore then it follows, that sin is hereditary to Cain and his seed for ever, for that being bred and born with man doth evermore defile man. Proved.

9. Wherefore then as the heart is the place where sin is wrought, so the matter is there of which it is made; for proof hereof, the Lord being angry with Israel, according to the flesh, fathers them upon Moses, and saith, get thee down (for thy people) have corrupted themselves, and as the Lord said, so Moses was confident that their corruption and defilement was from themselves, see Deut. 4, 16, 17. Ground of the proof.

10. The like he writeth, chap. 31, ver. 29. saying I know that after my decease you will utterly corrupt yourselves, and turn aside from the way that I command you, and (by this means) evil will befall Note.

you in the latter days, because you will do evil, through the work of your hands.

The marrow of divinity.

11. Lo here and behold how closely sin is laid upon man's own spirit; for first, they corrupt themselves, there is no other spirit that doth defile them; secondly, they turn themselves aside, they are not turned by any other; for these two things, a judgement follows, evil will befall you (saith the prophet) that is the punishment of evil, evil for evil, because they do evil, and that through the work of their own hands.

The doctrines proved clearly.

12. Here now is evil, and evil upon evil, and all from man's own seed, what is this, but the devil? where now can a devil be found but in man; man doth corrupt himself, man doth turn aside of himself, man doth receive the evil of punishment, because he doth commit the evil of sin by himself alone, through the work of his own hands.

Second proof Deut. 32. 5. Opened.

13. Again, Moses in Deut. 32, 5, gives other proofs correspondent to this, he there, speaking of a wicked seed, saith thus, (they) have corrupted themselves, (their spot) is not the spot of God's children, (they are a perverse and crooked generation.)

Proved.

14. See here now how the effect of this their defect of corrupting themselves, for by this means they had got a spot or mark which did constitute them the children of Cain, their father the devil, for he was the first devil in flesh that corrupted himself, and turned aside into the ways of murder and lies.

Proved.

15. Moreover in Judges it is said, that they corrupted themselves more and more, and ceased not from their own doings, chap 2, 19. see Hosea 9, 9.

Proved.

16. And let the Prophet Ezekiel be harkened to, he tells the people that they had both defiled themselves, and the land by their own evil doings, there-

fore to the end he might make it more evident that their sin was from their own seed, and for their further convincement, he, in chapter 36, from verse 17 to 34, doth charge their sin upon their own souls, a matter of eighteen times, which was enough to die the soul into a scarlet red, especially if we consider some of his other sayings. Note proved abundantly.

17. Therefore saith he, chapter 22, thy city shedeth blood, and maketh idols against herself to defile herself, thou hast shed blood and defiled (thyself) (their own way will I recompence upon their (own) head.) Doctrine cleared.

18. In chapter 16, verse 6, 22, the prophet saith, that they were polluted in their own blood, what was that but their own seed and their own nature?

CHAP. XXV.

1. *No persecuting Devils, but Men Devils only.* 2. *No Devil entered Judas, but the Devil that was his own Seed, proved by three Reasons.* Divine doctrines.

1. AGAIN, hath not persecution and hatred its rise from carnal flesh, or fleshly devils, and not from fleshless? and these hate the good and love the evil, as Mica 3, 2, and Gal. 4; hence it was that Christ said of his apostles, that they should be hated of all men, that is, by all wicked men. Doctrine 1.

2. It is evident there is no worser devil than haters of God and good men, and in all the book of God I do not find any other devils that hate God and his Psalms.

saints, but men and women devils; what devils were those that bid God depart from them, for they desired not the knowledge of his ways.

Proved. 3. In Luke the 4th, Christ treating upon a prophecy of Isaiah and applying it to that present time, it is said, that all that were in the synagogue were thereupon filled with wrath; now whence came that wrath? why not from without, but it boiled up out of the heart from their invisible fire of hellish fury.

Proved. 4. Therefore this fulness of wrath forced them to rise up and thrust him out of the city, and would have flung him down a rock headlong if they could.

Hipocritical devil. 5. And as devilish as these were, yet they pretended piety, they came to Christ, to the synagogue, to the church, but Christ did not come to them with his healing ministry, but on the contrary his words were the savour of death unto death to them, and condemned them through their unbelief, and this kindled the fire in them of wrath and malice, which made them as wrestless as wretched, so that they could not forbear to murder him.

Doctrine 2. 6. From hence we see that this implacable malice and wrath is the most destructive devil, and all this

Proved. centres in man and is from man, as see 1 Sam. 17, 45. Numb. 11, 20. Isa. 53, 3.

7. Also they despise his grace and condemn his person and call him a devil to his face, what a wicked brood was this; in the history of his passion we see how they mocked, scoffed, and scorned the Lord of Life, as Luke 23, 35, and they valued a Barabas, a rogue, a murderer, before the Lord Jesus, so that they would have the devil to live, and God to die, which thing they did effect, for with wicked hands they murdered the Lord of Life.

8. Now you that are sober in reason whether do you think there could be worse devils than these aforesaid, nay is there any mention in all the history of Christ's death of any other devils that were instrumental to this murder. Cleared.

9. Certainly let all the cursed seed of Cain say what they will, yet without all controversy, no other devil can be found but what is in man's nature only; neither will that place disprove what I have said, concerning that saying of Judas, that upon his taking the sop the devil entered into him. Doctrine 3.

10. But let none say that an evil spirit that was distinct from his spirit, entered into him, for these three reasons; first, if that had been so, then Christ would not have called him a devil; secondly, neither would he have imputed or charged sin wholely upon his own spirit; thirdly, neither would Judas have taken the sin willingly upon himself, but would have had a partner to have borne part of his sorrows. Reason 1. Reason 2. Reason 3.

11. Now you cannot choose, but know that it was Judas' own soul that sinned, in that it was his own soul that smote him for it, laying his sin to the door of his conscience, saying, I have sinned in betraying of innocent blood; even now as before his soul had wrought sin, so now the law worked wrath, and burned so violently, as he hanged himself for ease. Doctrine proved. Matt. 27, 4.

12. Every wicked devil in flesh, at the lash of the law, are forced to acknowledge that their sin is from themselves: I have sinned, said Judas, I have sinned, said Pharoah, then they laid their brats on their own backs, which before they laid at other devils' doors; it is no telling a devil of his sin till the law break in; if an elect vessel have broke the law he is sure to meet with hell, before he recover heaven, and to feel the lash of the law there. Proved by the devil himself, Exod. 10, 16 as well as by the elect.

Psa. 6. 6. & 39. 12.

13. This made David cry out against himself for his sin, and Peter likewise; the one is said to water his couch with his tears every day till the pardon came, and the other had such a current of tears continually trickling down his cheeks, that as ancient history relate, made dents in his cheeks.

14. This made Paul exclaim against himself, when his former evil actions of persecutions of the Saints reflected upon him, crying out in these words, O! wretched man that I am, &c.; I am the chief of sinners, I was mad against the Saints.

Rom. 7. Gal. proved.

Psa. 94. 23. Jer. 2. 19. Doctrine 4.

15. Thus we see that neither Saint nor serpent doth deny, but acknowledge, that sin doth issue from their own seed; for where doth the Scripture charge sin upon any other creature. Every man shall suffer for his own sin, said Moses; shall die for his own sin, said Ezekiel. Chap. 18.

Note. Chap. 16. 6. Abundantly proved.

16. You that would not willingly be deceived, observe well the doctrine of the Prophet Ezekiel, together with Jeremiah; see and compare Ezek. 2, 6. & 6, 9. & 11, 21. & 13, 17. & 15, 6, 9, 15, 20. & 16, 47, 48, 49. & 18, 20. & 20, 43., compared with 36. 29, 31. & 37, 10.; see also the Prophet Jer. 2, 19, & 3, 17. & 4, 14, 18. & 7, 24. & 9, 5. & 23, 16, 26. & 32, 30, 35.

Is not this a divine saying

Ezek. 33.31. Jer. 8. 6. Isa. 59. 7. & ch. 1. 15. Rom. 3. 15.

17. What other devils needs there to compel man to sin, whilst man's own soul runs mad with sin, and is so eager of it, as that it will lose its life before it will lose its lust. Is it not said that their hearts do run after their covetousness, and after all excess of riot? Yea, they are said to rush into sin as a horse rushes into battle; and to neigh after their neighbours' wives; and that their feet are swift to shed blood.

18. Now they must needs run that the devil drives; but what devil is that? why their lustful devil, in the dungeon of a dark heart, being bred and born of the will of the flesh, the angels' nature fallen. The doctrine cleared as the sun in its strength.

CHAP. XXVI.

The Tenth Psalm commented on, shewing a proud Devil, and his Downfall. Doctrines.

1. AGAIN, for further proof, give me leave to paraphrase upon the 10th Psalm, for there is the devil-man elegantly described by David: he that hath ears to hear, let him hear; and he that is wicked, let him be wicked still. Psal. 10.

2. In Psalms 10th, verse 1st, David calls upon God, being troubled at the works of the wicked, and complains against them in the second verse, saying, that the wicked in his pride doth persecute the poor; pride, we see, is the inlet to oppression; pride is from man's spirit, therefore called his pride. Psa. 10. v. 1. Opened. Verse 2. Opened. Doctrine 1.

3. In verse the 3rd, he is said to boast himself of his heart's desire; here now we may note three things. Verse 3. Opened.

4. First, that sin is the desire of a man's own heart; he acts forth evil freely with heart and good will. 1. Observation.

5. Secondly, no spirit is co-partner with wicked men in sin, but it is their own heart, their own desire, 2. Observation.

and their (own) choice in their (own) and from their (own soul).

3. Observation. 6. Thirdly, pride and boasting are inseparable ;— when the devil is puffed up, then he pulls down and plunges all that oppose, resist, or any way hinders his glory.

The cause of boasting. 7. Now one cause of this devil's boasting was, in that he had power to persecute and oppress the Saints, and in that he had the desire of his mind accomplished. Therefore from hence he begins to extol the covetous whom God abhorreth, and in so much that the love of this world's goods are precious to his eyes, sweet to his taste, and delightful to his heart; Doctrine 2. therefore his affections are wholly set upon riches, got by oppression.

Verse 4. Opened. Doctrine 3. 8. Now he having power to get riches by oppression, and finds no present judgment, therefore he sacrificeth unto his net, and burneth incense unto his drag, and so it becomes his God. Verse 4th.

Verse 5. Opened. 9. Moreover, he being so possessed with riches and honour, and finding himself to prosper, his heart begins to be further puffed up with a conceit that he shall conquer all his enemies, he not minding to know the judgments of God, because they are too sublime for proud spirits.

Verse 6. Opened. 10. Therefore he looks upon himself as a rock immovable, and that his riches (though got by oppression) shall continue for ever, and with such conceits he flatters his own heart ; as Verse 6th.

Verse 7. Opened. Five grand devils. 11. Wherefore he having attained to so great riches and power over the poor, he from hence begins to be filled with wickedness, even so full of filthiness, that it flowed over ; for out of his mouth, from under his tongue, came forth such a spawn, as quickened into five grand devils, as cursing, deceit, fraud, mischief, and vanity.

12. Thus comes this devil to be furnished with furniture from hell; now having so enlarged his kingdom, he begins to keep his court with his several courtiers: for he is like to the Centurian, bidding one go, and he goes; and another run, and he runs.

13. Now here comes to be an habitation of devils, and a hold for foul spirits, and a cage for five unclean birds; yet mind here that all these foul spirits were all from this one devil's own soul or seed, against David in the history, and that dragon, Herod, with his seven heads and ten horns, against Christ and his Saints in the mystery. 1. Inference.

14. Again, this dragon-devil aspires higher in his wickedness; for now he begins to contrive which way he may murder the poor in spirit, and slay the innocent, and he acts forth himself cunningly from his fraud, for he puts himself into a three-fold posture, in order to his slaying the innocent. Verse 9. Opened.

15. First, he sits in the lurking places; and secondly, he lieth in wait; and thirdly, he croucheth and humbleth himself.

16. Behold, how diligent this devil is, how politic and subtle; he gets himself into a secret place, and there he sits down, and his eye is watching the innocent to murder him, even as the fowler doth the bird, &c. Verse 10. Opened.

17. Secondly, he doth not only sit, but finding more difficulty to overcome some than others, therefore he lieth in wait, as a lion in his den, to catch the poor; and where this taketh not effect, he hath another curious compliment of discourtesy, for he croucheth and boweth himself, as if it were with hat in hand, even as if there were no harm or guile in him, say- Verse 11. Opened. 2. Inference.

ing as Jael to Sisera, come in, my lord, fear not; and he thinking no evil, came in, and upon his repose, she struck a nail into his head. Judges 4. 21.

3. Inference. 18. Thus this devil by his cringing effects, his cruelty, his hostility, is painted with humility; he also goes crouching like a spaniel, when he is near his game, giving notice to the fowler to fling over his net.

Verse 11. Opened. 19. And now having accomplished his design, he begins to say in his heart, God hath forgotten, he hideth himself, he regardeth not; therefore if he can but hide himself from man, he fears not God, for he thinks that God hath not made man to punish him, though he murder his fellow-creature; as Verse 11.

20. So far now hath David, and all good hearts with him, lamented at the flourishing state of this devil; we come now to see and to dance at his downfall. Selath.

Verse 12. Verse 13. Verse 14. Verse 15. Opened. 21. David leaving this devil glorying in his wickedness, and addresses himself unto God, as the way to pluck him down, saying, Arise, O Lord God! lift up thy hand, forget not the humble; for though proud man saith thou seest not, yet thou seest, and beholdest mischief and spite; and although the wicked say thou wilt not requite it, yet requite it by breaking the arm of the (wicked man), of the (proud man), of the (evil man), of the (man of the earth).

22. Not a bodiless, fleshless devil, but a bodily, fleshly devil, that hath an arm, even the wicked man, the proud man, the evil or devil man, and man of the earth.

23. Oh, break his arm, take away his power, and destroy his strength. Oh, seek out this evil man, this devil man, and make a final end of

him, that the man of the earth may no more oppress.

24. Lo! this was the Prophet's prayer, the end of which was the beginning of the Lord's vengeance against this devil-man; for faith and fruition, desire and deliverance, prayer and power, do all meet together in the words and prayer of a Prophet. Verse 16. Opened.

25. Therefore, no sooner had David made an end of his prayer, but a triumph was sounded over the enemy in these words; the Lord is King for ever, the Heathen are perished out of his land; Lord, thou hast heard the desire of the humble, to judge the fatherless, and the oppressed, that the man of the earth may no more oppress; for upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup for ever. Verse 17. Opened

26. Which, what that cup and portion is, shall be shewed in the Seventh Part of this Treatise, if my God permit.

27. Wherefore, upon the paraphrase of this Psalm, it is made plain, that wicked men are the only devils, and in that the latter part of the Psalm doth shew God's enmity against them; therefore will it be an occasion further to declare, that both God's enmity, and the Saints prayers, are wholly against proud men, as the only oppressing and persecuting devils that are upon earth. Verse 18. Opened.

CHAP. XXVII.

Doctrines. 1. *Shewing God's Enmity against no Devils, but what are in Man.* 2. *No Devils trouble the Saints, but Man without and their own Nature (abstracted from the Angels' Seed) within.* 3. *Of those Devils that afflicted Christ and the Saints.* 4. *Man of himself is a Devil.*

1. IT hath been declared, that there is no other devils that hate God and persecute the Saints but mankind, now shall you hear from the Scriptures, that God returns their hatred upon their own head,
Psa. 68, 21. Doctrine 1. or as David saith, upon their own hairy scalp, and therefore saith he, God shall wound the head of the enemy.

Opened. Psa. 2. 5. 12. and Psa. 95. 11. Esa. 10. 6. Jer. 7. 29. Ephes. 2. 3. and 5. 6. 2. This enemy that God should wound the head of, is but man; God hath no enmity to any other creature, hence it is that the children of Cain are called the people of God's wrath, yea vessels of wrath prepared for destruction, and in my text called by the Lord Jesus Christ [workers of iniquity.]

Doctrined proved. 3. So that we see, that all other spirits are excluded from an eternal wrath, and that, because there are no other creatures that are said to be heirs of eternal wrath but man only, therefore called children of wrath, Ephes. 2, 3. and 5, 6. Col. 3, 6.

Doctrine 2. 4. When God punisheth the devil, he punisheth him in man, and man feels it as being his own seed and nature, and one in person without division, see
Proved these Scriptures if your eye be single, Psa. 5, 3.

Ezek. 21, 31. and 22, 31. Zeph. 1, 14. Ezek. 38, 19. to these may be applied that of James, the devil believes and trembles, Felix being one of them devils that trembled at Paul's sermon of judgment.

5. The Scripture further declares, that God pour- Secondly proved.
eth out his fury upon man, beast, trees, fruits of the ground, and upon the earth, seas, rivers, the sun, moon, and upon the heathen, and finally, upon the seat of the beast, but where is wrath poured out upon a bodyless devil.

6. If wrath be poured out upon any thing but Thirdly.
man, is it not for the sin of man?

7. Furthermore, you must note that the saints in Fourthly.
all times and ages, have made their prayers against no other devils but wicked men without them, and their own corrupt hearts within them, which doth imply that there were no other devils, as it was said of Israel, that God gave them up to their own hearts' lust, &c.

8. Well then it follows, that the saints of old and Fifthly.
the prophets, are all against wicked men without them, and their own bad nature within them.

9. O Lord (said Jeremiah) give them sorrow of heart, thy curse unto them and destroy them in anger. O Lord, let me see thy vengeance on them, Lam. 3, 64, 65, 66. chap 11, 20. Jer. 12, 20.

10. God makes devilish man his rod, to scourge Sixthly.
his people for their sins, or for their trial of faith, and when God sees his own time, that is, when the saints' afflictions are at the highest, and their hearts the lowest; as also, when their persecutors are in heart the highest, and made ripe by pride and cruelty, then, even then, doth God step in upon the prayer of his saints, and takes up his rod and casts it into the fire.

Seventhly. Psa. 17. Psa. 57. Psa. 59. Psa. 17. Psa. 55.

11. Again, David in one place prays thus, Arise, O Lord, and deliver me from the men of the earth, whose portion is in this life; again, my soul is among lions, even the sons of men, whose teeth are spears; O save me from bloody men, who make a noise like a dog, behold they belch out with their mouth; consume them in wrath, &c.

Eighthly.

12. Again, David proceeds in prayer, O save me from the wicked that oppress me, from the deadly enemy that compass (me, my Christ,) for these words have relation to Christ as well as David. Save me, O Lord, by thy name, because of the voice of the enemy, because of the oppression of the wicked, for they cast iniquity upon me, and in wrath they hate me.

Ninthly. Psa. 66. Psa. 74.

13. Destroy, O Lord, and divide their tongue, hide me from the secret counsel of the wicked, deliver me from the cruel man, O deliver not the soul of thy turtle dove into the multitude of the wicked.

The tenth proof.

14. Furthermore, you that have never so little of the light of heavenly truth in you, so that it be rooted, may certainly know, that Christ Jesus the Lord of life, was afflicted with no other devils but wicked men, and it was into their hands he was delivered.

The doctrine cleared.

15. The Son of Man (said Christ, meaning himself,) shall be delivered into the hands of men, see Luke 9, 44. and 24, 7. and Peter saith, that by wicked hands he was slain, Acts 2.

CHAP. XXVIII.

Shewing there can be no worse Devils than Mankind. Doctrines.

1. BEHOLD now, from what I have said, is it possible there could be worse devils than wicked men? Are not the haters of the workmanship of God, devils? And are not the murderers of mankind, great devils? But they are greater devils that murder the Saints; but the murderers of God are the greatest dragon-devils of all. Woe to such, and to men this woe belongs; woe to man that killeth man; but woe, woe, woe to man that killed or consented to the death of Christ, the eternal God, and Creator of all men.

Doctrine 1. Doctrine 2. Doctrine 3. Doctrine 4. Doctrine 5.

The first doctrine insisted on.

2. Thus now it is clear that all sin is from man, all evil in man, and all evil of punishment on man: there is no wickedness but from wicked man; for as David saith, wickedness proceedeth from the wicked.

This doctrine hath been proved, and may be proved abundantly further, as shall be done in some instances, and so conclude.

3. I could bring abundantly more proofs from Scripture to prove this doctrine; yea, thousands of places, for the whole current of the Scriptures proves it; yea, a great part of the Scripture stands upon it, for the Scripture stands upon these two foundations, namely, the true God, and the right devil; and yet the devil cannot know himself.

4. And as the Scriptures doth clearly shew to the seed of the Son of Man, who have the hearing ear, that the devil is clothed with flesh, so experience by the sight of the works and actions of wicked man, may be evidence sufficient to sober reason, that there is

not a worse devil than a wicked man, who is in power and authority.

5. I could prove this abundantly, if I would trace the footsteps of the great Monarchs and Rulers of the world, whose actions have been such, as have startled and amazed the very devils themselves, much more the sober in reason, whose quiet and still devil did not hurry them to such wickedness.

Doctrine 1. 6. I shall give some instances, and conclude this point. Was there a worse devil than Nero, that ripped open his mother's belly, that he might see the place he lay in? that put Seneca, his tutor, to death? and hundreds more that had done him no evil; and hundreds of Saints that had done least of all.

Proved. 7. Was there a worse devil than Julian, the apostate, who flung his blood up towards heaven in despite of Christ, saying, thou hast overcome me, thou Galilean?

Secondly. 8. Was there a greater devil than the Emperor Galerius and Askelepiades, who cried out against Rominon's, the Christian, saying, scourge him with whips, with knobs of lead at the ends; truss him up, draw out his bowels, lance his sides with knives until the bones appear white? Doth the rogue say, that Christ is God, and his God? O villain, thy God is a yesterday God, but the Gentile's God was a God for ever; thou trustest to a hanged God; scourge the rogue, lance him, whip him, plague him, punish him, &c.

Thirdly. 9. Again, was there a worse devil than Valerius the Emperor, in the year of our Lord 1259, and yet appeared as a Saint, before or at his first coming in to the Empire, when Larance, before the Emperor, was called, to demand of him where the treasure of their Church was (for it was told that he had great

treasure which the Christians had intrusted him with for the poor).

10. Larance answered, pointing at the poor, these (saith he) are the precious treasure of the church; these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his mansion place. Of the Saints Love.

11. Upon this no tongue was able to express the fury and madness of the tyrant's heart; now he stamped, he stared, he ramped, he foamed as one out of his wits; his eyes like fire glowed, his mouth like a boar foamed, his teeth like a hell-hound grinned. Of the devil's wrath.

12. Now, saith he, kindle the fire of wood, make no spare; hath this villain deluded the emperor; away with him; whip him with scourges, jerk him with rods, buffet him with fists, brain him with clubs, jesteth the traitor with the emperor, pinch him with fire tongs, gird him with burning plates, bring out the fire-fork, and the grated bed of iron; on the fire with it. A roaring lion.

13. Bind the rebel hand and foot, and when the bed is fire hot, on with him; roast him, broil him, toss him, turn him, on pain of our high displeasure: do every man his office; the word was no sooner spoken, but all was done. No worse devil can be found.

14. Was not this a devil in grain? Therefore, without all controversy, there is no greater devils than man; nay, no devils to be damned to eternity, but men and women devils only. The doctrine clearly proved.

15. Therefore let no man flatter himself; for of himself he is a devil; and without grace, a damned devil.

16. So to conclude this Part, let man for ever after charge his own soul with the evil he doth, and lay The conclusion applied to reason.

his brats no more at other men's doors. For, O man, I tell thee, thou spinnest the thread out of thy own web, and they are hatched from thy own heart, begot by thy own invention, and are acted by thine own will; so that thou, and all men that sin, do thereby weave the web of their own woe, and spin the thread of their own thraldrom.

THE FOURTH PART:

PROVING THE

Doctrine of Predestination.

THE TEXT SAITH,

That the one Seed are the Children of the Kingdom, and the other Seed are the Tares for to be flung into the Fire. Matt. 13.

FROM HENCE THE OBSERVATION IS,

That the Seed of Adam are predestinated unto eternal life, and that the Seed of the Serpent are from the foundation of the world, appointed to damnation. Doctrine.

CHAP. I.

1. *Of the Grounds of Election and Rejection.* 2. *How Justice and Mercy in God are known.* 3. *Shewing who can preach Predestination.* 4. *Of the Nature of Conversion.* Doctrines.

1. ALTHOUGH every man naturally loves himself, so as that he flatters himself with a conceit of goodness, will, and power to do the commands of the

Creator, from which nature, pride, and presumption spring up in all Cain's seed and offspring, and offers violence against the prerogative power of the Creator.

2. But let God be true and all men of this seed of reason be liars, for the power of the Creator is

Doctrine 1. omnipotent, therefore all those that will have him to rule over them, are his elect, but all the rest are reprobates, by these fruits are they known.

Proved. 3. Now that election and rejection to eternal life and eternal death, is grounded upon the prerogative power, will, and pleasure of the Creator, and not upon the foresight of good or evil, that is in the creature is now to be declared by me, according to my measure.

Secondly. 4. It was shewed before, how God had formed two vessels, the one to honour, the other to dishonour, and it is clear that these two vessels were Adam and the serpent angel, and insomuch that the one was capable to dissolve into seed, and the other to beget a seed; and these two seeds having a law of generation in them, therefore it must follow, that as it befel the root, so it would the branches; for as the roots of these two seeds, were the one appointed to eternal life, and the other to eternal death, so would for ever their branches.

Thirdly. 5. Therefore how can it choose to be otherwise, but that there are two seeds, the one pre-ordained to eternal life, and the other reprobated to eternal death, to the end that God's purpose may stand according to election and rejection, and not to be founded in creaturely strength.

Fourthly. 6. This doctrine being of divine power, bow down unto it, and receive consolation, all you the seed of the son of man, for this is to be minded, that if God had not

made two seeds, according to his eternal will, and leave them both to their creaturely strength, and to withhold from them both that divine power by which they stood, to the end they might unite themselves unlawfully together, for the producing of two several generations of people of this earth, for the manifestation of his inestimable glory for one, and for the demonstration of his divine justice in the other.

7. Would not all his wonderful wisdom or divine power have been hid or concealed from men and angels, and so they would have failed in their comprehension of the mighty, wonderful, and various wisdom, power and glory of the Creator, blessed for ever, and honoured by them, being chosen for his eternal pleasure and for their everlasting joy and felicity. Fifthly.

8. Again it is written, that the Creator made all things for his own glory, and the wicked for the day of wrath; now God can make nothing against his glory, because his nature is nothing but variety of heavenly perfections. Sixthly.

9. Therefore his forming of wicked men for wrath is for promoting of his glory, by making known that great attribute of his justice. Seventhly.

10. Therefore let no man (in pain of damnation) offer to interrupt our God by opposing his prerogative royal, for he with his two feet of justice and mercy, walk in his ways, for all his paths are mercy and truth; salvation and damnation, justice and clemency, is mercy and truth; and both stands up on God's prerogative, and not on man's power. Eighthly. Psalm.

11. Therefore said the Lord by Moses to Pharoah, the king, for this same purpose have I stirred thee up, that I might shew my power on thee. Ninthly.

12. Again it is written, whom he hath prepared Tenthly.

for destruction—prepared for glory—ordained for destruction.

13. Here it is clear, that eternal torment, as it is the portion of the wicked, even so they are made on purpose for it, being prepared for the devil and his angels, which is Cain and his offspring.

Eleventhly. 14. Therefore when the serpent angel was cursed all his seed was cursed with him.

Twelfthly. 15. So on the contrary, Jacob is said to bless Gen. 48. 15. 16. Joseph, when as Joseph's children had the blessing, which shews that blessings and cursings, whether temporal or eternal, do run in a line.

Thirteenthly 16. This is made clear by that saying, cast out the bond-woman and her son, what is that but the law, and the seed that the law is written in, for they both gender to bondage, for as the law works nothing in that seed, but fear and horror, because of its non-election, even so likewise, as woeful companions, they are to be cast out of God's presence; the seed of reason, the son, to remain with his mother, the law, in thraldom for ever.

Fourteenthly 17. Whilst the seed of faith, as Isaac, the son of Sarah, the free-woman, shall on the contrary, as sweet companions gender to love, peace, and assurance of eternal life; for that Sarah, the free-woman, signifies the law of faith, and Isaac, the son, signifies the seed of faith, in which that heavenly healthful, happy, and holy law is written.

18. Now this seed of faith is it which is clear, to whom the heavenly inheritance is given, which in this life is sealed to it by that law of faith, written in its seed, and this seed that hath this gospel golden Doctrine 2. law engraven in it, doth clearly read its own election in that book of life, and in the time of a commission doth behold its inheritance with open face.

19. Lo here, for at such a time, this is the minister that can preach predestination, election, and rejection, and is acquainted with the decrees of God, for when the spirit of faith hath made itself conspicuous in the soul, then can the light of that soul enlighten another soul, by words of truth, for words of truth are light and life. Note. Doctrine 3. The ground of the doctrine,

20. But then this is to be understood, that words of truth is of efficacy in that heart, in which there is a seed of heaven, for though that seed should be dead, yet in regard of nature, the virtue of the word will enter the spirit, and by its spiritual voice will awaken it, when Epapriais pronounced the work is done. Explained.

21. But to the matter aforesaid, let no man think that he can preach God's decrees or councils without, until he can read his own election within, and as he sees his Creator's free love to the one seed, so he will see his just anger to the other.

22. But here reason keeps a great clamour, and saith, doth God make man to damn him? to this, and several other objections, I shall now return my answer in the chapters following.

CHAP. II.

Doctrines. 1. *An Objection answered.* 2. *Foresight of Works no cause of Salvation.* 3. *Wherefore God loved Jacob, and hated Esau.*

By 14 several proofs. 1. HOW that there are two Seeds, and the one appointed for wrath, that is clearly proved by Scripture records; therefore how will cavilling reason deliver itself, if you, free-willers' say, that if this doctrine be true, then God is unjust, that will make man on purpose to damn him.

Reason argued with, as first from his prerogative. 2. But how will you prove God to be unjust? Will you make obligations for the eternal Creator, and bind God by a law, as if you were greater than he?

Secondly, from the potter. Rom. 9. 3. Do you not know, that he that made man, may do with man what he please? Doth not the Apostle tell you so, that an earthly potter hath power over the clay?

4. Now, if an earthly potter hath such power, how much more power hath the great potter of heaven and earth, to make two seeds or vessels, as Paul calls them? And when he hath so done, to shew mercy unto one by making it a vessel of honor, and to dash the other in pieces like a potter's vessel.

5 And who shall dare to charge God with injustice, as to say, why didst thou make me so? for there is no law to bind an infinite Majesty to protect his creature, and to keep it in its first created purity?

6. For if God make a seed to suffer eternal sor-

row, who shall gainsay it; and he hath done so? therefore he calls the seed of Esau the borders of wickedness, and the people in whom he hath indignation for ever; and why did he set his anger against Esau, whilst to Isaac and his seed he made an everlasting covenant of peace? Mal. 1. 4.

7. Why should any that own Scripture say that it was their good works and evil that occasioned his love and anger, when as the Apostle affirms to the contrary, saying that God loved Jacob and hated Esau, before they had done either good or evil. Fourthly. Rom. 9.

8. But to this, reason in the free-will mongers, hath a seeming plausible answer, saying that that was spoke in relation to God's foreknowledge, he foreseeing them to be in men's estate, and so in their own persons, acting good or evil, which works, say they, were the cause of his love and anger.

9. But this answer is but a leg made of clay, and cannot stand; for the Apostle Paul, and the Prophet Malacchi, are clear in their doctrine for eternal election and rejection, without any foresight of either good or evil; therefore the Apostle shews the cause of election and rejection in these words, that the purpose of God might stand or remain according to election. The Apostle's doctrine opened.

10. The Apostle, you see, prevents all pleading for works; for if it be by purpose or decree, then it is the grace of election; and if it be by election or free choice, then not of works or merit, for merit confounds mercy, but with us mercy is the only merit.

11. Again, Malacchi saith, was not Esau Jacob's brother, yet he brings in God, saying, I loved Jacob and hated Esau; now this hatred and love was not in The Prophets doctrine opened.

the temporal, for then Esau could not have been and his seed the people of his indignation for ever; neither could Jacob have been the object of his eternal love.

A reason given to reason.

12. But you, seed of unbelief, if you would have a reason why God loved the one, and hated the other, take this for one; for though God hated Esau before he was born, yet was his indignation just, because God saw him to be the seed of that serpent-angel which abhorred to be guided by his Creator, after he had withheld from him his creaturely purity.

Note.

An answer to the ground of Election and Rejection.

13. For the Creator, upon the conception of Esau and Jacob in the womb of Rebecca, did by his infinite wisdom, discern the roots they both sprang from, as Esau from the seed of the serpent, through the loins of Cain, and Jacob from the seed of God, through the loins of Adam; and here is the objects of love and anger, and the ground of blessing and cursing, life and death, salvation and damnation.

CHAP. III.

No free Will in Man to good from his own Nature, proved by Three Reasons. Who is the most proud? Doctrines.

1. AGAIN, for a further convincement of all free-will mongers, I shall shew that, according to the Scripture, it is not in him that willeth, or him that runneth, but in God that sheweth mercy. Doctrine 1.

2. It is written that the gift and calling of God are without repentance. Again, it is written, when you were in your blood, I said unto you, live. Again, it is written, I was found of him that sought me not. Scripture. Rom. 11.29. Ezek.16. 16. Isa.65. 1.

3. Here we see that eternal election and rejection depends on God's will and pleasure, and not on man's; it is not in him that willeth, or him that runneth. But the free willers' would have that place meant, that seeketh his own will, or runneth in his own way, but not in him that runneth in God's way. But to this I answer, Opened and cleared.

4. Until the Lord hath presented an immortal crown of glory, there can be no walking in God's way, as David saith, when thou hast enlarged my heart, then will I run the ways of thy commandments; for the Lord cannot truly be known, till his name and nature be written in the heart, which when so done, then the soul that was backward to all goodness, is now by virtue of that divine light, made willing to chuse the better part, and not before. Psa. 119. 32

Note. Psa. 119. 40. Isa. 45. 24. & 54. 17. Philip 3. 9.

5. For until the Lord hath wrought our righteousness, we can work nothing but unrighteousness from our own blind born spirits; for in their natural state they would sooner chuse death than life.

6. And wherefore are they so averse to goodness? Why, because that which should act forth divine goodness or righteousness, is asleep or dead, till a virtue from a divine word spoken quicken it, for natural reason will never chuse spiritual faith, for these three reasons:

Reason blind.

7. First, because it knows not the nature of faith, and so is a stranger to it; secondly, in that it grounds upon its own strength; and thirdly, and lastly, in that its wisdom is so great and of such efficacy, as that it appropriates to itself a knowledge and capacity to merit eternal life, from those places of God's commanding them to works of righteousness, and promising blessings upon condition.

Note.

8. But to the matter aforesaid; if eternal election and rejection depends upon the acceptation of man's will, then no man will be saved, for heaven is not heaven to a natural man; the purest of man's will, what would it strive for? Is it not for pre-eminence in Church and State?

9. And pray, what are the fruits of such desires? Is it any thing but spiritual pride and natural pomp? and there is none more proud than the spiritual conceited perfectionist; he is ever ready to say, stand further off, for I am more holy than thou.

CHAP. IV.

1. *Of Repentance, and how it doth not merit Pardon.* Doctrines.
2. *The Way to Life, and the Cause of Life distinguished.* 3. *Of a two-fold Repentance.*

1. IT is not in him that willeth, let his natural light be never so great, his will never so pure, or his zeal never so strong, though he continually preach and pray, read or hear, though he thunder in the skies, with pathetical cries, with Lord, Lord, open to me. Doctrine 1.

2. Yet this, and all that ever can be done by man, although he should shed rivers of tears, will not, nor cannot move the eternal God to set the seal of divine love upon any, until he is graciously pleased of himself, from his own free and unconstrained love.

3. For if the gift and calling of God be without repentance, then doth not repentance purchase the gifts and calling of God; if it did, then Judas would have found mercy, as well as Peter; for he is said to have repented for his betraying his Lord, as Peter did, for his denying of him; yet the one found mercy in his repentance, the other wrath, notwithstanding his repentance. Doctrine Proved.

4. Therefore let sin or seeming sanctity be what it will in man or angel, yet the prerogative power, will, or pleasure in the Creator is all. Changing the state and condition of things already created, from their present conditions, when how and which way he pleases, without having any respect to outward appearances, for the manifestation of his infinite power of eternal condemnation, or salvation; as for instance, Illustrated.

Note. Exemplified. 5. Did not the Lord transmute the most glorious angel in heaven, and made him become the most great and most chief devil in hell, or flesh, and to convert one of the greatest devils by nature on earth, to become one of the most glorious saints in heaven? Let Cain and Mary Magdalen bear witness to this.

Reason met with all, and spoke too. 6. Thus may you, my friends, see as I have learned, that it is not man's will or work, but God's gracious will, that works our salvation. Man would be his own saviour, if his own will had power to good; then might proud man, as he ever doth, ascribe all to his own net, to his own will, to his own power, in his spirit of pride.

7. But art not thou vain, O, proud man, to rob God of his prerogative royal, by making eternal life depend upon thy way? when, as the Scripture saith, Jer. 10. 23. that the way of man is not in himself, and that it is not in man to direct his steps.

Objection. 8. But finding reason full of cavils, I must answer some of their greatest objections: if repentance doth not merit pardon, then, say they, wherefore doth the Scriptures require repentance, as the way to eternal life? To this I answer,

Answer. Doctrine 2. 9. There is a great deal of difference between being the way to life, and the cause of life; for repentance, love, and good works, are the way to life, and the electing love of God is the cause.

10. But then mind this, that though repentance, love, and good works, are the way to life, yet reason knows not that way in reality, for it hath but the law's shadow of it; but faith's way being in the path of the new covenant of peace and power,

Cleared and proved. 11. Therefore its work is not with reason in the law of works to seek for life, but to repent through life, and then to love and work in that life;

therefore from hence it is called repentance unto life.

12. And what is it now through you that leads the way to that repentance, but only spiritual faith, therefore called a fruit, worthy, meet, or fit for repentance to life. Illustrated.

13. And wherefore is faith a fruit of that worth, but because it is life, and leads to life; being the calling and gift of God without repentance.

14. Repentance being but the effect of that gift, for as the cause goes before the effect, so the call and gift of faith makes way for Godly sorrow, working repentance, never to be repented of. Repentance not the cause but the effect

15. But then as faith's repentance worketh life, even so on the contrary, reason's repentance works death; therefore, saith the Apostle, the sorrow of the world worketh death; and why so? but because it wants the call and gift of God in Christ, the way in which all spiritual gifts do come. 2 Cor. 7. 10. opened.

16. But the call of the law that reason sometimes (when convinced of sin) hearkeneth to, and reason runs thither for refuge, but finds no rest; for finding itself bitten, with the fiery serpent of sin, it runs to the righteousness of the law, to be cured of its deadly wounds, of aspiring thoughts, words, and actions against the Creator, or his heavenly ways, and the law doth but inflame their wounds. Reason's repentance. Rom. 7.

17. But that the gift of eternal life depends not upon man's will and power, way or wisdom, is evident by that which is recorded of Esau. Give me leave to present unto you the recital thereof more at large.

CHAP. V.

Doctrines. I. *Godliness not to be measured by Man's will.* 2. *An Objection about the Day of Grace answered.* 3. *What is meant by Selling of the Birth-right.*

I. WHO could ever have thought to the contrary, but that Esau himself should have found mercy
Doctrine 1. to eternal life, if we must measure godliness by man's will.

2. For observe, do you not find him striving for
Gen. 27. opened. the blessing, as with all his power; O how tractable was he to his father, and had a belief that his father was a prophet, and his carriage was such to his father, as that is father was greatly deceived in him.

3. For Isaac thought that Esau, his eldest son had been the chosen of God, therefore he had intended to have given him the spiritual blessing, but that the policy of Rebecca prevented it, through her revelation and practice, which gave knowledge and assurance to Isaac, that Jacob was God's chosen vessel.

4. But now behold Esau's diligence to serve his father, for he forthwith upon demand, obeyed his father, and his care also of his father's blessing was very great; and when he heard that Jacob his younger brother had got the blessing by stealth, he was grieved at heart, and cried out to his father, (when his father had told him, that he had blessed Jacob and he should be blessed.)

5. Then, I say Esau cried out with an exceeding

great and bitter cry, saying, bless me, even me also, O my father.

6. Again, and after all this, Esau yet replied by way of query, saying, hast thou not reserved a blessing for me? Verse 36.

7. But Isaac still putting off Esau, which makes Esau still come on with a third request, saying, hast thou but one blessing, O my father? bless me, even me also, O my father; and Esau lift up his eyes and wept. Verse 38.

8. Behold, here now you Oracle-grace-merchants, do you not see what virtue there is in the will of man? where now is your power of free-will? indeed, here is will, but where is power? here is desire, but where is strength? Doctrine illustrated.

9. Here is praying and entreating, here is crying and craving, with tears trickling down the cheeks, and yet no heavenly blessing, but the birthright and blessing are both lost, and will not be gained notwithstanding all this struggle. Prosecuted.

10. This Esau is one of those that the gospel speaks of, that shall cry, Lord, Lord, open to us, open, O we pray, open to us thy gates of mercy, is it not in thy law? why then if not, where shall we find it? Amplified, and

11. O, wilt thou not give entrance to them that strive, that so struggle, that so pray with sighs and sobs, that fast, that give alms, that preach and teach thy name among the people, is not this the way? yea the door, why then will it not open? and we travel so sore, and knock so hard, and take such pains, O open the door, and let us enjoy thy blessing. Applied.

12. But their repulse will be to this purpose, who are ye that knock? I know ye not, I approve not of your doings, for you are none of my children, my Established.

special gifts and graces belong not to you, your inheritance as it is by the law, so keep to you to the law, and then that blessing shall be yours, so that you shall have riches, honour, wealth, and long life; this shall be your portion, and this is the one blessing that is for you.

Isaac's blessing and Jacob's.

13. But as for the other blessing that is entailed and fastened to Jacob and his seed, which is the seed of faith; doth this current of life run, and so is the object of grace and the subject of mercy, to everlasting life, bliss, and glory.

Objection.

14. But here reason is ready to object and say, that the cause that Esau found not mercy was, in that his day of grace was past; once (say they) he might have been happy if he would, grace had been offered to him, but he refused it, he sold his birthright, and was willing to part with heaven.

15. And now repentance being withheld, (say they) there could be no repentance, as Pharoah said, come let us deal wisely, then, even then, did he give sentence, that repentance should be hid from him, as a Jewish Rabby expounds it for the freewillers.

The objection answered.

16. Now, that Esau might have been happy if he would, or that spiritual grace was ever offered to him, is contrary to Scripture, for when he was in the womb of his mother, he is said to be in nature contrary to Jacob, and Malacchi saith, that God hateth Esau, and Paul saith, that this hatred was before he had done any evil.

Cleared.

17. Wherefore, certainly God will never offer eternal life to that persou which he hates; and whereas it is said, that Esau sold his birth-right, yet we are not to conceive (although the spiritual birthright be meant,) that Esau had any inheritance in the heavenly inheritance.

18. But it was only to show, that he (before his sensibleness of his rejection) valued not any thing but this world and his belly, for an inheritance in heaven that was out of his sight, and so there was no such desire of it, as was a mess of pottage, the portion of Cain's people. Opened.

19. And in regard of the prevalency of the love of a bellyfull of corruptible meat, more than for that which is spiritual and incorruptible, therefore it may be called a selling, according as the Scripture saith, that a carnal man is sold under sin, that is, he parts with all for sin, or sells himself wholly as a servant to sin Illustrated.

20. For when a man parts from the semblance of grace willingly, it may be said that he hath sold it, according as it is said, he that hath shall be given, but he that hath not shall be taken away, that which he seemed to have ; seeming grace is no grace, but only a shadow of grace. Explained. Mat. 25. 29

21. Thus it was with Esau ; he seemed to have an interest in heaven, and that which he seemed to have, was taken from him by sale, and the substance of that, which that seeming virtue did shadow, was given unto Jacob. Proved.

22. Not for any works of righteousness that he had done or should do, but because he was the seed of Adam, which was the seed of faith, which was the seed of God, the service from which seed is acceptable with God. The ground of election.

23. But as mercy from similitude, was the cause of favour to Jacob, so the promise was only Jacob's staff of strength, because he was the son of promise ; here then lies the offer of life, here now lies the gift of life ; how could Esau have the offer of spiritual grace, when as he was not the son of the promise of grace. Cleared.

CHAP. VI.

Doctrines. 1. *No Prayer available to eternal Life for a Reprobate.* 2. *Something praiseworthy in a Reprobate.* 3. *How a Reprobate is known.* 4. *Of perfection of Faith.* 5. *Of God's having a two-fold Will answered.*

Doctrine 1. 1. AS Esau could not find any place for repentance to life, because he was not the Son of the Promise, and so of the reprobate seed, even so likewise none of that seed, be he never so wise or seemingly holy, can ever, by whatever by them may be done, cause God to set the seal of his love upon them:

Doctrine 2. 2. Nay, and not only so, but if all the prophets and holy men of God should pray for their conversion, yet all in vain, for they should do no more but deliver their own souls out of the camp of Cain and his progeny.

Proved. 3. Though this be a hard saying, yet it is a true saying; for this is to be known, that man is to live by his own faith.

Secondly. 4. Now if a man have not the faith of God's elect, how can the elect help him by their prayers or tears, or any thing they can do?

Thirdly. 5. If this could have been, then certainly Samuel would have helped Saul, for he loved the king greatly. And also Isaac, he would have helped Esau, for he loved him above Jacob; as also old Ely, how much over indulgent was he to his ungracious sons; and what would Paul have suffered for his brethren in the

flesh for to have saved them, his love was such as that he would have borne all the curses of this life; but all would not serve.

6. And indeed this is certain, that many a Saint hath more love to some that are of the reprobate seed, than to some of those that he knows to be of the elect seed; and the cause is, because that the one hath such good natural parts, and the other hath such bad and corrupt natures hanging upon them, that are even hateful to the devil himself, that is moderated and educated up into civility, morality, and manners. Fourthly.

7. And yet, notwithstanding, God will love the corrupt natured person because of his faith, and reject the well natured person for want of his faith. Fifthly.

8. Only this, the good moral nature will have a blessing in this life, and the corrupt nature hath a curse in this life, as poverty, contempt, non-assurance, &c.; but this follows but to the grave's mouth.

9. Again, you know that Christ the eternal God, healed many by virtue of their faith; but where there was not faith, Christ could not heal (although he was God), as you read. Sixthly. Matt. 13. 58. Mark 6. 6.

10. It is said by John, that if any man see his brother sin a sin, which is not unto death, he shall ask and shall have life by that means given to him; but then it is pre-supposed that this brother hath faith, and so the faith of the one, and the prayer and faith of the other, concur together for the producing the effect. Seventhly. 1 John.

11. But in the following words, the Apostle tells of another sin that was unto death, and forbids the praying for that, and that is the palpable sin of despising truth. Now a reprobate doth not discover Eighthly.

himself to be a reprobate until the despising of true prophesy.

Ninthly. 12. For though election and rejection lies in the seed, yet can we not give a final judgment of an eternal state by some single operation from each seed; for when we see a man wallowing in sin and uncleanness, like the swine in the mire, we may say that he acts from the seed of the serpent, and so is in the state of damnation.

Tenthly. 13. But whether he will be damned or no, it is not known but that he may be a vessel of honour, and called in time, unless his sin do grow so high as to despise and judge things he knows not, and then he manifests himself to be the seed of the serpent, and appointed for wrath; or that he do forsake truth as Demus did.

Reason's progress. 14. And as to the profession of faith, a hypocrite may go far in a seeming purity; yet know this, that he hath not the seed of that faith he professes in his heart savingly.

15. Therefore, though eternal life in its seed may seem to scatter itself into several sorts of ground, yet is there but one ground possessed with the grace of salvation; therefore it is written, that salvation is far from the wicked, and that to them there is no peace.

Doctrine 3. 16. But where salvation faith arises to that perfection, as that salvation is knowingly abiding in it, no doubts or distrustful fears can in that soul enter, but it stands immovable in its measure, even as God doth, and knows itself to be freed from an eternal wrath. This is one fruit of Predestination, and one degree of perfection the Scripture speaks of.

Scripture perfection.

17. But to the matter in hand. If a man sin unto

death by despising truth, there remains no more sacrifice for that sin, neither is any Prophet or Saint to pray for such a one, but on the contrary, to lay the curse of eternal damnation close to their consciences; as Jeremiah, where he prays that God would give them sorrow of heart, and to give them the curse, &c.

18. From hence, now you the seed of faith, may clearly see, that it is not only the secret will of God to damn to eternity a people of his wrath, but likewise he hath revealed unto his own seed, in every Commission (though to none so much as to this), that it is the pleasure of his prerogative power to damn as well as save; according as it is written, I will have mercy on whom I will have mercy, and whom I will I harden; for this same purpose have I stirred thee up, &c. Rom. 9.

19. From hence now appears not only the darkness of the free-will mongers, but also the ignorance of the Scripturian, Presbyterian, Independant professors, that though they teach Predestination, yet it is of such weak grounds, as will not stand; and how should it, seeing they have but one seed, and not two, and so want a foundation? for although they do maintain that doctrine in one respect, yet do they destroy it in another; for say some of them, Applied.

20 God hath a two-fold will, a revealed will, and a secret will. Now as to his revealed will (say they), God would have all men saved, but as to his secret will, he will have some to be damned. The legal professor of Predestination

21. Now, what ignorance is here and presumption; what have they to do with God's secret will? for what is not revealed, is unknown. But they might have seen, had they had but the spirit of the Scripture, that it was revealed clear enough by the Apostle's Commission. Convicted.

Second conviction.

22. Again, if God, by his secret will, would have some to perish, and by his revealed will, would have all to be saved, then must God be at variance with himself, and something must impugn and resist his will; but let me ask, with the Apostle, who hath resisted his will?

Third conviction.

23. It had been sounder doctrine for them to hold forth a two-fold salvation rather than a two-fold will; for where it is said that God would not have the death of a sinner, but would have all men saved.

1 Tim. 2. 4. Rom. 11. 26.

Opened.

24. This having all men saved, is not to be understood with an eternal salvation, but a temporal one suited to their obedience to the Law, which reason hath made promise to perform; and the Apostle doth clear the matter as to a two-fold salvation as common and special; would have all to be saved, especially they that are of the household of faith, and believe.

Jer. 31. 18. 19. Deut. 7. 13. chap. 14. & chap. 28. Ezek. 18. 32. chap. 33. 11.

25. Here it is clear that God hath a special salvation for his elect; but as to the seed of reason, he hath but a temporal: for all the promises of the Law extend no further than the comforts of this life; therefore if reason be obedient to the Law, it is to have the blessings of the Law, as you may read in the margin.

CHAP. VII.

1. *Of the Will of Man further in its striving in the Law, and how it works for Life.* 2. *But Faith works from Life.* Doctrines.

1. IT is of great importance to know, how the will of man and the will of God acquiesce together, seeing God's will commands man's will, and exhorts it to chuse the good and refuse the evil, which if so done, then God's will is, that it shall have the blessing. Hath man, therefore, will and power to do so, or no? To this I answer, Query.

2. Reason hath not power to act either spiritual or natural good of itself, or to resist spiritual or natural evil; it may have a will operated in it by the Law, but power it hath none, for the Law giveth no power, only some will or desire to good it may beget, as Paul said (speaking as to the unregenerate estate), to will is present with me, but how to perform that which is good, I know not. Answer. Doctrine 1. Rom. 7.

3 Here was a looking-glass for reason to see his face in, and to shew him what was good, and reason, willing to be saved, had a desire to do good; in order thereunto, there was will and desire, prayers and promises, but no performance for want of power in the inner man. Opened.

4. For the Law begets a will, and an outward formality in reason, and the Gospel begets a will and an internal power of obedience in faith; therefore it is Note. Ephe. 3. 16. Col. 11. 11. Rom. 5. 6.

said that none but the elect are strengthened by the power of Christ's might, as the fruit of redemption from the fountain of grace.

Inference 1. 5. If there be any seeming purity in reason, or virtuous actions from the same, it springs not from man's nature, for man as from his own nature is a devil, and cannot think a good thought.

Inference 2. 6. Therefore, when any naturalist does any thing that is good or virtuous, understand that it is by adhering to the Law, which may remove some pollutions of the flesh.

Inference 3. 7. Furthermore, by virtue of the Law's influence, it may convince a man of evil, and that conviction begets fear, and that fear begets a will to worship, and worship begets hopes.

Inference 4. 8. Again, from this connection (through fear), it may cause a man to confess the truth, and several times to wish that he could love it or obey it, or that Numb. 24. he might die the death of the righteous, as Balaam did.

Inference 5. 9. Moreover by the virtue of this Law, or convincing light thereof, and by the study and practice of the same, it may have many goodly and heavenly words, insomuch as that it may have a language so high, as to curiosity of style, and so garnished with eloquence, not only as to a terrestrial discourse, but also as to a celestial.

Inference 6. 10. Furthermore, it may also have such a shew of holiness, that by its pathetical cries, and weeping eyes, so far as would even deceive the elect if it were possible.

11. But let this legal light be never so high or great, yet gives it no power of purity that is spiritual, and seldom it gives natural purity; witness Solomon. Periander. Solomon, and Periander, one of the seven sages of

the world, who lived in the time of the Jews' captivity, his motto was this, Love, and not arms, guard him that must rule.

12. But as he could give good counsel, yet he himself sought nothing less, for he was a most cruel tyrant, who flung his wife down a pair of stairs, and stamped upon her with his feet until she was dead, and would have slain all his sons for mourning for her, but was prevented as history relates.

13. Thus we see how reason falls short of the glory of God, or of natural purity; yet moderated reason by the law may cause God to remove from them some temporal plagues upon reason's repentance, through the stroke or threats of the law, as it did by Manasseth, Nebuchadnezzar, Rehaboam, Ahab, and others, and grant them temporal blessings.

14. And hence it is that God would have reason to look upon his law, to read it often, in order to the preparation of the heart, for the turning of its mind to the obedience thereof, as to be displeased with itself for sin, and to desire to do his commands.

15. And then will God withhold his anger, and in the room thereof will he manifest his love to them; not his special love, for that belongs to his elect, but it is a temporary love.

16. As it was with the young man in the Gospel, that from a convincing light came unto Christ, with a good Master, what shall I do that I may gain eternal life? Jesus said unto him, keep the commandments, &c. Matt. 19. 16. 17.

17. The young man answered and said, I have done all from my youth; upon this his answer it is said that Jesus loved him, and yet notwithstanding he was short of gaining heaven by this his obedience to the law, for the law only maketh ears for earth, for no Opened.

reason that hath broke the law, is ever to enter into heaven; for Christ came not to redeem reason, the Angels' nature fallen; and hence it was that he prayed

John 17. not for the world, but for those that were given him out of the world, namely, the seed of faith.

Illustrated. 18. Again, Christ told the young man that he wanted one thing, and the parting with his earthly treasure and laying it up in the bowels of the poor, that followed Jesus; and that he did follow him likewise through reproach and scorn, for the enjoyment of an everlasting treasure in heaven.

19. But this he could not do, because his righteousness was from a rational nature, which loves a present glory.

Disputed. 20. Now God tells reason that if it perfectly obey the law, it shall be saved, and reason thinks it hath power to do all that is commanded, and so looks for no salvation no other way, because it wants the spiritual light of saving faith, and so it keeps to the law working there to gain life.

Unfolded. 21. So that here is this difference in the worship of

Cleared. the evangelical believer, and legal professor, for the one works from life, and the other works to gain life.

CHAP. VIII.

1. *The Darkness of the Free-will Mongers discovered.* 2. *What it is that purges from Sin.* 3. *The knowledge of God's free Love begets many Divine Properties.* 4. *Will-worship leads to Blasphemy.*

1. NOW from what I have said, we see how dark those men are that say that all rational men hath so much true light in them, that will lead them to eternal life if they will.

2. Now if this doctrine were true, then would there be none that would be children of wrath by nature; neither would there be any need of a new birth, for man's spirit would be his own saviour; he needs but look to the law to get a will, and then he needs not come to Christ for power, to be insured of everlasting life.

3. For if the law can purge from sin, it can purchase sanctity; but it can do neither (as will be shewn in the Fifth Part). Wherefore then it must follow, that it is not in the power of any man's will, at its own pleasure, to obey or disobey the light that is in him, but it is in the power of God's will only, by his blessed Spirit, to persuade man's spirit to be willing to yield obedience to the light which he hath freely given him. Doctrinal.

4. Furthermore, sometimes the Lord may leave a Saint to his own strength; then may he rebel against the light that is in him, to the wounding of his own Inference, as with David.

soul, as it was with David, to the intent that he may learn to know that the power, by virtue of which he is preserved from eternal ruin, is not in himself, but in the living God that made him, who freely giveth the light of eternal life to whom it pleaseth him.

Inference 2. 5. Therefore from hence it is, that all well-grounded believers give all power, glory, and praise to Christ, for the gifts of his free grace, and in that the Lord hath as much power to withhold spiritual motions, as to give them. Therefore it is that a Saint doth walk in low lines and humility, because he is afraid of quenching the spirit, and so he works out his salvation with [fear and trembling], not a slavish fear, but a fear to offend through law.

Philip 2. 12. 1 Thess. 5. 19.

Inference 3. 6. Also it maketh a Saint to be full of compassion towards his brother, that is overtaken in a fault, and doth commiserate his condition, especially if he himself have ever been under desertion by a slip or fall.

Applied. 7. How contrary now doth this spirit appear from the spirit of the free-will mongers; for when his rational soul is now salted by the law, insomuch that it is so preserved thereby from some outward pollutions, as nature was not very prone to, as the young man in the Gospel, as aforesaid.

Pride's rise. 8. Pride in that soul springs up, and saith, I am not like such a man, &c. This man glories in himself, because he goes by thinking, that he stands, which is the certain token of a fall, and the common road of all the seven anti-churches of Europe.

1 Cor. 10. 12. View

Psa. 115. 1. Titus 3. 5. Philip 2. 13. Ephe. 1. 14. 19. & ch. 6. 10. Jude 25. 1. 9. But to return to the matter aforesaid. That soul that is truly enlightened from above, it puts no confidence in its own works, though its works be the works of faith; but its confidence is in the Author of that work, who having given power to begin that

good work, doubts not but that he will give power to finish it also to eternal life.

10. For praise and glory is not to be given to the fruit, as it is to the tree that bears the fruit.

11. These things considered, O the darkness then that is in those Papists, and Pelagons, and Scripturian perfectionists, that do not only look to merit salvation by Gospel works, but also teach, that an unregenerate man, well using the gifts of nature, may merit at God's hands the grace of justification; and so in effect they teach that grace doth little more than bring forth that power that is in nature to act, or to heal the wound a little that sin hath made. Agreement with hell. Isa. 28. 15.

12. And so all that they ascribe to grace is but the assistance of nature, that is, it is but a strengthening of reason, the devil; and so God and devil must associate themselves together, and faith and reason must walk hand in hand, and nature and grace go cheek by joul together. The doctrine of the free-willers'.

13. And when their grace hath strengthened their reason, then they judge that the works that are done by grace and nature will merit eternal life, or else they judge God not to be just.

14. Certainly, say they, we cannot believe that ever God would give a law which no man is able to keep, and promise life under an impossible condition. Were it not tyranny (say they) to damn for breach of that law, which possibly could not be kept by man. Reason at a loss.

15. For we can believe no other ways (say they) but that there was given unto man sufficient strength at his creation to perform those duties enjoined by law, and we are not to think that the moral law was first given at the publishment in Sinca, but that

the very same law, for substance, was given to Adam in innocency. But I shall answer this cavil in my Treatise of the Law, being the Fifth Part.

16. This is the plea of rational wise men and free-willers', and oracle grace merchants. Either they must have power from their wisdom in natural reason, and their will in that wisdom must have sufficiency in itself, or else they will judge God to be not only unjust, but also no better than a tyrant.

17. All free-willers' in heart, speak what Mark Auralus, once Emperor of Rome, said with his tongue: of troth (said he), if the gods have commanded my flesh to be hidden in the sepulchre, and to be as mortal, yet if they be just and do well, they will make my renown to be immortal, because I have lived well.

18. Thus doth reason challenge to itself immortal glory, due from its will-worship; or else it charges God with injustice. But I shall in the following chapter reason with reason about the matter in hand.

CHAP. IX.

1. *An Expostulation of the Author with the Blaspheming Free-willer, shewing the Manifestation of God's Justice against all Opposers of his Prerogative Royal.*

1. OH! ye seed of the fallen angel, because God made you, is he bound to save you? Art thou greater than he, then command him and he must obey; but if thou be his creature, how then darest thou call thy Creator to the bar to plead with thee? Darest thou say unto him, why hast thou made me for the day of wrath? Reason argued with.

2. Again, what can'st thou expect but damnation, that darest be so bold as to challenge thy Creator with injustice? What injustice is it for any artist to cut or grave any picture or image, in either wood, iron, stone, or brass, and when he hath done, upon dislike of it, shall with his hammer dash it all to pieces?

3. But thou wilt say, it matters not what is done by inconceivable creatures; but man is a noble living creature; but I should be loth to do so by either dog or toad, or the vilest of living creatures, much less by man.

4. To this I say, there is no cause that thou should'st, because they are thy fellow creatures; though thou be lord of them, yet is it but by do-

nation. Thou art not the creator of that life; if thou wast, then mightest thou have sole power over them to put them to what use thou pleasest, without any injustice, even as the Creator hath over thee.

5. Again, because God hath given thee a law which is impossible for thee of thyself to keep, therefore thou said'st that he is no better than a tyrant for doing so; why, if thou can'st not perform it, how comes thy disability? Hath God taken any thing from thee that was thy own? If he have, blame him; if not, why findest thou fault?

6. Thou hast all thy strength that ever thy creaturely nature could afford thee. Now what if God did (after the creating of thee) give thee a power of obedience once for a moment, and then withheld himself from supplying thy nature with sufficient power to stand, he but left thee as he had made thee at first, which though a brave, glorious creature, yet could not stand of thyself without him, and there was no law could be made by a finite creature to bind an infinite God?

7. For God is a great God, and Omnipotent; he is also a just God; and justice on such as thee shall be manifested to thy condemnation, that shall presume to charge God with injustice. If he gives thee a law of obedience, and withholds from thee the power of obedience, go and learn what that Scripture means,
Mat. 13. 15. if thou can'st, that saith, Make the heart of this people fat, and their ears heavy, and their eyes blind, lest they should hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them.

8. But for the comfort of the elect, let me now set forth the spirit of the humble; for it is for such to

have power to yield obedience to the prerogative power of God; and as for those that cannot yield obedience to the prerogative power of God, are manifested to be reprobates, and so appointed to damnation.

CHAP. X.

1. *Of the Nature of Humility.* 2. *Reason will have Heaven by beating the Air.* 3. *Of the Language of an Elect Vessel.* 4. *Of the Author's submitting to a Prerogative before he knew Truth.* 5. *Of Reason's displacing God out of his Judicatory.* Doctrines.

1. YOU that are sober, and of a meek spirit, though as yet have not the ingrafted word of truth planted in your heart, I advise you to have a care (and if you be elect, you will have a care) of standing out against the prerogative power of God.

2. Therefore you may know, that it is his prerogative will and pleasure to save who he will; and it is a sign of an elect vessel to humble himself unto his prerogative power, even so far as to yield himself to be damned.

3. Now who is there amongst the sons of Solomon that knows this, or what reason can submit to this? it loves itself so well, and it hath so much pride in

that love; for pride in self-love is the hangman to humility.

Reason's plea.

4. For reason will have heaven, by beating the air in its strength of natural abilities; it neither will nor dares trust God in nakedness without arms; it dares not fall down at his feet, and say, do with me what thou wilt.

Doctrine 1.

5. But the humble soul, from a yielding heart, pours out such sayings as, Lord, do with me what thou wilt; if thou wilt save me, then shall I glory in thee, and sing forth thy praise; but if thou dost not, yet I submit, and will never speak ill of thy name; yea, if thou kill me, yet will I trust in thee: I will not resist thy will, but that it may be done on earth as it is done in heaven; if I perish, I perish; for to thee be all power, praise, and glory, for ever. Amen.

A prayer.

6. Here now is the language of an elect vessel; this is the humility that flows from election, and the evidence of a gracious heart, in that person that is not as yet certain of the knowledge of truth, and as yet is kept captive under the discipline of a false Ministry.

7. I speak this experimentally, for thus it was with me before I knew the truth; for though I had procured a library of Presbyterian books, of having a love to those people, yet as my faith was not altogether fixed to their sole doctrine, even so, also, was not my love wholly estranged from the ministry of the other churches.

8. For as I was not satisfied fully of the infallibility in truth in what I joined with, even so was I preserved from condemning or censuring the other Ministrys', which I then refused, for some doubts

in the one made me carry a fair correspondence with the other.

9. Therefore, I having drawn up a table-book, containing the principal heads of all the rest, I in the conclusion of my table-book, made my prayer thus unto God (though I knew him not), saying,

10. O! Lord God of heaven, I beseech thee grant, A prayer. that whatsoever there is in these books that is agreeable to thy holy word, fasten it, I pray thee, in my heart, as a nail in a sure place; and that which is in them books, which is not truth, let it not infect me, but give me a discerning spirit, &c.

11. Here you, my friends, may see that I had a little stay, but no rest, no certain knowledge of truth; but as I was innocently ignorant, so was thereby made the more fit to receive truth, and to be kept from tumult and noise, and the strivings of the people.

12. Therefore it was that my innocence and charity persuaded me to act forth itself in all simplicity and lowliness, without fully uniting myself to any form, seeing I could not find rest in any, so in a short time after I had collected all the heads of their doctrines in my table-book, I grew weary of all, because I found that it could not reach to give life, peace, joy, and satisfaction.

13. Therefore it was that I left off all, and resolved to innocency of life, and submitted myself unto the unknown God, being content to let him do what he pleased with me, either save me or damn me, according to his pleasure.

14. Now by this my humility and submission, I got to myself fruition. In a short time after, the Lord made himself known to me by his Commission of the Spirit, and knowing of him, I came to know

and understand his divine secrets; for now that which was lost, was found, and that which was undone, was made happy.

Isa. 43. 19. and 51. 3. Jer. 50. 6. Matt. 10. 6. Ch. 18. 11. Luke 15. 6.

15. And now do I see that this is the way that God doth walk in; it is not a great road, or the broad way of the will of man, but he makes his way in the wilderness, and there he finds his lost sheep. All the seed of Adam were lost, a lost people in the world, but pilgrims and strangers at the best.

16. When Christ came into the world, he came to seek and to save the lost. Now none of you, free-willers', were ever lost, and so are incapable of being found. Now you say you see (said Christ), therefore your sin remains; the whole need not the physician, but the sick: I came not to call the righteous, but sinners to repentance.

John 9. Matt. 9. 12. 13.

17. Thus as you see the way of our God, so you may see the way of his select seed. Those that as yet know him not, first they cry to every one, saying, see you not where our beloved feedeth his sheep; but when they have tried many a counterfeit, they lie down in humility of soul, saying, I will wait until he comes, I will look for him no more in the way of these guides.

18. Nevertheless, my soul shall yet submit to his prerogative-royal, let him do with me what he will; but when they meet with the messenger of the Most High, as Agar did with the Angel, and as Tobias did with Assureias, then comforts come in, and the soul sings, saying, unto thee, O Lord, be all glory, &c.

Psa. 115. 1.

19. But this is the way of faith; reason hath none of this humility, as to submit to a prerogative, and yet thou art compelled to confess that an earthly king hath power to put to death whom he pleases, upon the breach of the law.

20. But to reason with thee: wherefore, then, would'st thou grant this prerogative to man, and deny it to God? Is it not for one or both those reasons?

21. First, thou would'st not let God rule in his seat of justice, because thou art conscious of thy own guilt; therefore thou wilt displace him out of his court of judicatory, and think it is enough for him to be always on his mercy seat, granting out absolutions to whom thou thinkest meet. Reason reasoned withal.

22. Secondly, doth not this pernicious principle proceed from self-love? for there is no creature so evil but it loves itself, and hates that which is against itself, and surely the devil loves himself too well to submit himself to be damned, for his work of iniquity.

23. Therefore, free will and power of obedience from reason, must be reason's plea, and none must resist it; no, not God himself: if he do, then they charge him with injustice.

24. As William Penn, the Quaker, calls this doctrine a cruel doctrine. O! barbarous cruelty (saith he), and most aggravated injustice; warn men of damnation, prophesying no delight in the death of a sinner, but that they should be saved, and for fear they should believe and be saved, determine by an irrevocable decree that they should be damned. Penn, the Quaker's blasphemy against prerogative power.

O! vile, hideous, and blasphemous doctrine (saith he;) for God desires not the death of a sinner; all men may be saved, if they will; they have a stock of grace given them sufficient for eternal life, and if they will sin it away, they may; God may chuse whether he will give them more.

Thus we see the doctrine of the free-will mongers; and observe them well, and you will find that their

bottom is without bottom, or else one bottom serves for God and devil, saint and serpent; for they have but one seed, but one root, but one plant, but one stock, but one foundation, for light and darkness, for heaven and hell, for good and evil, and God and devil.

CHAP. XI.

Doctrines. 1. *Wherefore God made Man for Eternal Suffering.* 2. *When the Seed of Immortal Praise began in the Angels.* 3. *When it began in Man.* 4. *Justice and Mercy in God made famous.* 5. *How God is said to be Love.* 6. *And how Love in the Elect is kindled.*

Doctrine 1. 1. NOW, if any be inquisitive to know wherefore it was that God made any creature for eternal suffering, my answer is, that it was for the manifestation of his divine justice, otherwise that great and dreadful attribute or virtue could never have been known, and so one of his greatest properties would have been hid or concealed from the knowledge of elect men and angels.

2. And then where had all that praise, power, and virtue have been from elect men and angels, unto their Creator, for his free electing love towards them?

3. For this we are to know, that the angels themselves had no certain knowledge of abiding in their

created purity, until the Lord assured it unto them to all eternity, upon his casting down that angelical reprobate.

4. Then, even then, were their mouths filled with variety of spiritual praises, unto their good God, for his free electing love, where as they saw that if he had pleased, he might have done the like to them for everlasting; but his mercy was eternally made over to them, and his excellencies in his prerogative royal did shine forth with an incomprehensible splendour.

5. And now began the seeds of immortal praise to spring in heaven in the angels, and his electing love produced this appellation [gracious and merciful].

6. But now no sooner had they with acclamation of joy given due praise unto their Creator, but in an ensuing revelation they were stricken into admiration when they saw that the reprobate angel had taken possession of the garden of God.

7. But in process of time, when they saw their God leaving his throne (according as to Gabriel it was revealed), and come down into the lowest parts of the earth into the virgin's womb, and there transmuted his glory into flesh, this produced a silence in heaven; but at their Lord's incarnation, they rose up with Moses and Elias, and in all speed, through their commission, came down from on high, and over the place where their Lord was born, they to the visible sight of elect men were seen innumerable, and were heard to sing praises unto their God, with astonishing admiration of his infinite wisdom, power, and glory.

8. But of the Angels love to man, of their celebrating their happiness, I shall speak more of in the Eighth Part of the Saints Joys in Heaven.

Doctrine 2. 9. Again, as justice in God could not have been known but in and by this his electing love, so neither could mercy have been known to have been mercy, had there not been such a thing in God as wrath and displeasure.

10. For although God may be said to be not only love, but all love, yet is that to be appropriated to his own seed, because that they are saved through his eternal, free, and unconstrained love.

11. Therefore it is that the redeemed of the Lord give all glory to him, and the virtue of his eternal free love creates or renews love in his saints, for the grace of faith in divine wisdom, given in Adam, and quickened in his seed by the sound of a true ministry, kindles love which ascendeth up, and fasteneth itself upon the God of love.

12. For knowledge of eternal life, freely given, must needs kindle love, and this love will make to that which is the author of its bliss, and having the tongue touched by that coal, it will ascribe all love, power, and glory unto its Redeemer, the Lord Jesus Christ, blessed for ever.

CHAP. XII.

1. *Of the Nature of Anger in God, and when it first took place.* 2. *Of the Nature of Sin.* 3. *A further Discourse of Anger.*

1. SEEING I have begun to speak of anger and love, give me leave to prosecute this point, and that the more because some teach that there is no anger in God.

2. Now if there be not, nor hath been, no anger in God, then there can be neither hell, death, nor damnation to any creature, but all things that were created to life, were created to pleasure.

3. But it may be objected, that there can be no anger in God, because that in one place it is written, Isa. 27: 4. that fury is not in God; but in answer to this, we are to know, that that sentence was spoken in relation to the elect seed of Adam, as to their eternal estate.

4. The following words of the Prophet shews who Doctrine 1. fury belongs to, when he saith, who will set the briars and the thorns against me; I will consume them, I will burn them up.

5. The reprobate seed are compared to briars and Opened. thorns, for sin or devil is as a thorn in the side of a man; it pricks and hurts the good seed, and destroys the fruit of the tree of life inasmuch as it can, and it begets hatred, and its opposing nature is such, that the Divine Majesty itself hath an eternal enmity against it.

6. And well it may, seeing through pride it would have been above God in heaven, and through its cruelty in that pride, did smite at the eternal God here on earth, and put him to death, in that he was made mortal.

7. Now, might not this very well kindle anger, and was it not meet that the Creator should be even with such a rebellious creature, by making it the object of his eternal wrath?

Doctrine 2. 8. Again, this we are to know, that though the Creator hath an eternal enmity to that seed, yet doth not the perturbation of anger continually keep hold in his divine breast, for that would diminish glory in perpetual joy, which properly is inherent in his most glorious person.

Explicated. 9. But thus much we may understand, that so much time as serves for the expression of God's anger, is sufficient to hold a creature in misery, either for a time or for eternity.

Cleared. 10. For the Creator's nature being all powerful faith, therefore his word in that power fulfils his pleasure, and becomes his prerogative royal; therefore the manifestation of his anger, and the demonstration of his pleasure in that anger, becomes a perpetual law in that creature to whom it is given.

11. Therefore it was that the Lord engraved the moral law in the seed of reason, the devil, in those and the like words, Thou shalt do no murder, thou shalt not commit adultery, &c.; upon the transgression hereof, death and eternal torment doth ensue.

12. Thus you see how the Creator is disburdened of his anger, and yet his anger to burn eternally, not in his own breast, but the breast of his disobedient creature eternally; for where it is said that God is

Psa. 7. 11. Opened.

angry with the wicked every day, and the like, we are to know that his anger boils not up in his breast every day, but it is in those same wicked that adds to their wickedness every day.

13. For what the law doth, it may be said that God doth, because his anger is in that law, and that law is as God to punish. Proved, and a sound saying.

14. Here I might take occasion to shew, how that God doth not take notice of every particular thing that is evil and that is done; but that it is the law that takes notice, and this law stands instead of God, &c. But I may treat something of this when I come to the Fifth Part of the Law's Nature, &c. if there be occasion.

15. But now some may ask, whether this divine quality of anger that is in God, hath been as apparently known to him from eternity, as any other divine virtue he was possessed with? to this I say, that, Query.

16. Before the glorious Creator formed any creature to live in his sight, anger was not known to him; but yet, notwithstanding, he did foresee before he formed any living creature to live in his sight, that in the great globe of earth and water, there would be something, if formed and brought to life, and left to itself in its own creaturely strength, would be in antipathy to his blessed nature. Answer. Doctrine 3

17. Yet, nevertheless, (according to my faith), he perfectly knew that his prerogative was such, as could order and govern every thing by him created, though in nature never so much opposite to him, by obligation, so as whether obedient or disobedient, yet to be for his glory.

18. Now, by the way, let me dictate to the sober this secret, that seeing that nature that was the most

high, or of the purest lump, that lay hid in the eternal substance, of dark and dead earth and water, was (when brought into a sensible form), in contrariety of nature to the Creator thereof.

Definition of God hinted at.

19. Hence, therefore, it appears that the Creator, neither as to his form or nature, did partake or consist of any elementary matter, but was from eternity a distinct being from that matter of earth, air, fire, or water.

Foregoing doctrine proved.

20. Now to the matter in hand. In the creation of Angels, the Creator bringing forth, by the power of his word, the purest life and light the dark earth could afford, it being in his power to bring light out of darkness, and good out of evil; and having so done, he leaves one of those Angels to himself, to see what he would do, who finding him to grow into cursed pride and rebellion against his divine person, who was his Creator, upon which the anger of the Lord did arise against him, and cast him down from the highest heaven to the lowest earth.

Doctrine 4. Anger took place.

Proved.

21. Here, now, did anger begin, and quickened at that very moment; for opposition is the ground of anger, and this anger in God was holy anger, for God is not bound to preserve every thing he makes.

22. Now, in that the spirit of the mighty Angels were not of the nature of God, they might have been changed from good to evil, as the reprobate angel was, for as the Creator had power to create light out of darkness, so likewise had he power to change it again as from a sensible good into a sensible evil; and who is he that shall dare to dispute against this his glorious prerogative power over the creature he hath made?

Saith the third record.

23. But this, let me further add, that if the glorious Creator could possibly have known any

other way for the making known his divine excellency unto men and angels, certainly he would never have created any thing on purpose for eternal suffering.

24. Neither would he ever have suffered any creatures' natures to have become rebellious against himself, for occasioning such wonderful transactions in the world, and suffering both of God, angel, and man, if he could have possessed his infinite glory in the creating of every thing unto eternal pleasure. Further inculcated.

25. Therefore, opposition hath now taken place; heaven and hell, God and devil, light and darkness, saint and serpent, are now at variance, and the nature of the one, makes the nature of the other more conspicuous. Now is God known to be God indeed; things are best known by their contrarieties; health is known by sickness; liberty by bondage; light by darkness; mercy by justice; truth by error; love by envy; and riches by poverty, &c. Application.

CHAP. XIII.

Doctrines. 1. *How Vocation and Election go together.* 2. *How the Elect are said to be under Wrath.* 3. *A Simple Saying of Calvin.* 4. *Few of a False Ministry saved.*

Query. 1. BEFORE I end this point, I must answer reason, who says, if election and rejection depends not upon man's will, it makes no matter what I do; if I do never so well, &c. yet if God had predestinated me to damnation, I cannot be saved. To this I answer,

2. All those that are enlightened in the knowledge of spiritual truth do know, that God's purpose to life and the means of life go both together, and are inseparable. There is two daughters belongs to election, and these are faith and holiness, these are fruits of election, and belongs to it after vocation, which vocation gives confirmation to election.

Two daughters to election.

Doctrine 1. 3. This is according to the Apostle Peter's words, saying, elect according to the fore-knowledge of God, through sanctification of holiness, and belief of the truth, see 2 Thess. 2, 13, there, saith Paul, God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth.

Opened. 4. Not that sanctification, &c. were the cause of election, as the Baptists teach, but it was the fruit of it, and so became the only infallible evidence of eternal life, this is the calling that makes the election sure.

5. For though our election is sure as to God's eternal purpose and fore-knowledge, yet is not the benefit ours till it be sealed, and made sure to us, through the obedience of faith ; for what comfort can any man have to believe that God is sure that there is a certain number of elect, until he have an assurance in himself, that he is one of those that are elect, and shall assuredly be saved.

6. Therefore though election goes before vocation, yet can there not be the knowledge without vocation, although Peter exhorts the saints to make their calling and election sure ; now let them make but their calling sure, and they need not fear their election, for then are they sure as God is sure, for election being God's gift, and vocation the seal, which seal makes the inheritance certain. 2 Peter 1. 10 Opened.

7. Good motions are the blossoms of election, and good actions are the fruits ; election produceth much grace, as faith is the mother-grace, so election is the mother of all grace. Proved.

8. Every virtue knows itself to be the daughter of election, therefore it is written, that whom God predestinated, them he called, and whom he called, them he justified, and glorified those that he justified. Cleared.

9. So on the contrary, reprobation and the works of darkness and unbelief are unseparable, wickedness proceedeth from the wicked, and as belief in truth is the fruit of election, so infidelity and disobedience is the mark of reprobation. 1 Sam. 24. 13. Opened.

10. Not but that an elect vessel may be filthily polluted and may look like reprobate silver until conversion, and whereas it is said, that by nature the elect are the children of wrath as well as others, it means not that the elect seed are under the same wrath as the seed of reason are, but it is the nature of the Ephes. 2. 3. Opened.

seed of unclean reason that captivates the spirit of faith that is under wrath.

Cleared. 11. How God's wrath is upon their sin to destroy it, and finding that there was a seed of election buried under it, his mercy was upon that seed to quicken it, so that his wrath went into the evil seed, but his mercy into the good, so that he had come to them in his anger, according as it is written, when thou wast in thy blood I pitied thee.

Isa.

Applied. 12. How dark now do those men appear who would have all men alike, both as to root and branch until conversion come, and that God chuses and refuses, as Christ his substitute shall affect or disaffect, as Calvin the Anti-angel of the Presbyterian ministry soundeth his trumpet, saying after the manner following:—

Calvin's institutions. 13. The ground and cause of man's election, (saith he) sprang through the election of Christ, for God chose Christ and gave him honour that afterwards he might make some others partakers of his gifts, for therein the whole seed of Adam God saw nothing or found nothing worthy of his election; therefore he turned his eyes unto his Christ to chuse, as it were, members out of his body.

Calvin confuted. 14. O! what darkness you see is here in this learned Calvin, his election, you see, is grounded upon two Gods, God must look on Christ, and Christ must look on man and take one of Adam's children and reject another, and yet they be all alike, and all of one father; now, if Calvin's doctrine stands good, then in those that were rejected there was judgment without justice, if they were of the same seed with the other.

15. Thus you see the darkness of Calvin in his doctrine of predestination, but here is one word above,

that may be counted a hard saying of Calvin's, being an anti-angel, and so of the fallen angel's lineage, but bear with me you that are sober, and you may know that every false ministry is set up by the serpent angel's nature, neither will any elect vessel run into the ministry without a commission from God, to teach or preach unto the people as a messenger of God, and give ordnances of worship.

16. Many of the hearers of a false ministry may be saved, but few of a false ministry will be saved, because it is written, without are liars and workers of iniquity; as also, As in my text.

17. A man that takes upon him to be a minister, he becomes impudent and rash in judging divine things he knows not, and by the letter fights against the spirit.

18. But I pass by Calvin, and all false ministry, and shall return to the point in hand, and conclude this point, in a few words, concerning the ground of election.

19. Election was founded or established in Adam, he being the first object of mercy; therefore take notice of this, that none are to look no higher for election, but to Adam; for though Peter saith elect before the foundation of the world, yet that is meant only as to God's purpose and decree in making a seed to eternal life; now Adam being made, the decree was perfected, and so election was established and seated in Adam's seed. Election where founded. 1 Peter.

20. Therefore he who looks higher than Adam to find his election, will never find it, for there's the ground as aforesaid, and therefore this election was to run in a line through procreation, insomuch as that Adam and all his offspring are but as one

man in God or Christ, that is, they are children of one father.

21. Now if Adam had not been of God's seed, and if God himself had not become seed, then could it not be said that we are chosen in Christ, therefore it is certain, that the seed of Adam, when it is grown up to the hearing of Christ, it forthwith, through a union in nature, embraces him as its life, if it be or when it is revived and not hindered by that potent enemy of impure reason, being innured in its nature.

22. Thus we see that all Adam's seed will be saved, because election lies in that seed, and the blessing runs in a line, even the line of the light of life eternal.

And so much as to this point or doctrine of predestination.

THE FIFTH PART:

OF

The Nature of the Law;

FROM

MATTHEW, CHAP. xiii. VERSES 41 AND 43,

Offend and do Iniquity, and the Righteous shall shine.

THE DOCTRINE FROM HENCE IS,

How that each Seed hath a law given unto it, the one the law of Reason, the other the Law of Faith, &c.

CHAP. I.

1. *Whether the Devil was Created or no?* 2. *What Sin is.* 3. *Of the Law that was Written in the Angel's Nature.* Doctrines.

1. WHAT the devil is, I have showed before; it remains now, that I unfold the nature of the law of which he is under, (so far as I have learned by faith in this commission,) for he was not created in a lawless condition, for there is no creature, but it is

under a law; for creature implies a creator, and a creator implies an authority and command of obedience.

Query. Answer. Doctrine

2. But here it may be said, did God create or make the devil? to this I say, God did not make the devil, nor any thing that is evil; God created the angels, and the work was good, so long as God upheld it; but the matter being mutable of which it was made, therefore being not upheld would become changeable, as it was with one of his angels which he left to himself, and therefore from himself he fell.

3. Now there could not have been any thing that could have been called a fall, had there not been a law engraved in their nature, that obedience was due to God, for sin is a declining from a rule given by a superior, or a missing the mark, &c.

Sin unfolded.

4. Now all the evil in the world, is caused by the angel's fall, and though the angel, by dissolving himself into seed, became mortal, and by generation doth multiply its kind; yet was there not a dissolution of the law, by means of transmutation into mortal flesh, blood, and bone.

5. But this law kept in the angel's nature, and as the angel's body was spiritual, but upon transmutation, became earthly, even so the law became earthly, and was to wait upon the nature in mortal state.

6. For now was reason subject to many sins that were gross and filthy, which could not be done in that region above, as murder, adultery, theft, and the like.

7. Wherefore this law, as it appeared in that mortal fleshly nature, became as a judge, to acquit and condemn, according to the works of the flesh, whether good or bad; also it was as a candle in the

soul, to lighten him in the way and show him this work, saying, this shall be done, and that shall not be done; for instance,

8. As soon as Cain was grown up, some glimmering of that law remained in his mind, from the dictates thereof, he began to worship God, and from his reason, could offer sacrifices unto God as well as Abel; but it was not acceptable unto God, as to eternal life as Abel's was, because it was offered up in reason, whereas Abel's was offered up in faith, and so would as it were have challenged life, from the bare outward action of worship. Gen. 4. ver. 3. 4. Opened.

9. For the law in his nature, showed Cain's reason, that obedience was due to the Creator, and that he was bound to worship him, on pain of damnation. Cleared.

10. Hence observe, that there is no man that is a rational man, but he is forced to acknowledge that there is a God, and that he ought to be worshipped. Applied.

11. Therefore, those Atheistical Epicurion people that denies the Godhead, are brutish and unreasonable devils, for a rational devil will own a God, and that makes them many times, as James saith, believe and tremble. James 2. Opened.

12 And Felix was one of these rational devils, for he had faith in his reason, that Paul's words were true, but he had not faith above his reason, to make him obedient to these words.

13. Although some are so dull as not to comprehend this law in the verge of their understanding, yet the generality of Cain's seed, did ever acknowledge a Deity, and did devise how to pacify him, when they had done evil. Cleared.

14. But because the light of nature was so dim in the seed of the serpent, God to show his prerogative,

was pleased to give unto some of the seed of reason, of the Jew's nature, an outward law to enlighten that within, as a glass of the mind.

Illustrated by these reasons

15. Now he gave not this outward law to all the seed of Cain, although the substance of that law did belong to all, and the reason of this may be for several causes, as

First.

16. First, negatively, because the Creator is not bound to do alike unto all his creatures,

Secondly.

17. Secondly, his prerogative would be infringed, if he had not the power to chuse and refuse, to enlighten or let it alone, as to be covered in their own darkness.

Thirdly.

18. Thirdly, God gave an outward law to the outward Jewish nature, because their reason or person was something more esteemed, through its coming through the loins of Abraham, having thereby a temporal sanctification.

Fourthly.

19. Fourthly, the Creator gave the outward law, moral and judicial, to the Jews, to the end that they might be the more inexcusable, who desire and have such a law, according to their desire to enlighten them, and yet not walk accordingly.

Applied.

20. Therefore, whoever they are, that have the benefit of enjoying the oracles of God, for the guide of their reason, and are disobedient thereunto, will receive a greater comdemnation,

Rom. 2.

21. For they will be judged by that outward law, when as the gentiles that had not that outward law given to them, they will be judged by that dark law, that is written in the seed, they being a law unto themselves, and seeing that law was dark, it doth not require that exactness of obedience, as it doth in those that have greater means of knowledge.

22. For as the Scripture saith, he that doth not his master's will, shall be beaten with stripes, but to him that knoweth his master's will, and doth it not, shall be beaten with many stripes. Verse.

CHAP. II.

I. *What Devil that was that tempted Christ.* 2. *The Law a double Glass to Reason.* 3. *Reason knows not the true God by the Law.* Doctrines.

1. THAT the devil is under the law, it is evident, and that law that was given by Moses, was given only to the devil; therefore in Matthew 4th, it is written, that Christ was tempted of the devil, and the Lord repulsed him by his law, saying, it is written, thou shalt not tempt the Lord thy God, but him only shalt thou serve. Doctrine 1. Mat. 4. opened.

2. Now from hence we observe these two things, first, that there is a law that belongs to the devil, and, secondly, that that law is a written law; it is evident that this written law belongs to a mortal devil in flesh, for no written law belongs to bodyless devils, but some may say, where is it written? my answer is, Examined.

3. In Deut. 6th, it is written, thou shalt not tempt the Lord thy God, but him only thou shalt serve. Deut. 6.

4. Here now he that hath faith, may see, that Opened.

that devil that tempted Christ, was a man-devil, and by faith I know, that he was a subtle Scribe well learned in the law, yet knew not himself to be a devil, neither did he believe, that the moral law was given to the devil, although he found it written in his nature.

5. For he thought, that his learned reason in the law, by which he tempted God, to be the only wisdom of God; but Christ's words being a greater God, had an influence into his spirit, and wounded him thereby:

Verse.

6 From these words it is written, thou shalt not do so, and so when truth sets upon falsehood, it striketh to the quick; reason that hath but the letter of the Scripture fights, but as it were with the sheath against him that hath a two-edged sword in his hand.

Verse opened,

7. Get thee behind me Satan, (said Christ) it is written, &c. the devil where well if such a thing were not written, neither within nor without, but being written, and the door of the conscience opened to see

Proved.

sin, then is he whipped and scourged by his own law, for the law is the tyeband of the devil, it is the chain that binds him, and a rod to scourge him, for the devil breaking the law, wants a whip, and there is nothing better to scourge him than his own law.

Illustrated and distinguished.

8. Now the substance of the law that is given to the devils is contained in ten commandments; these are the two tables or books of the law; this law is a double glass; in the one book they are to see their Creator's face, and the other, their own faces.

9. But the organ of their right eye being weak, hath not strength enough to take in the external light of the law into their internal sense, to give them a full sight, either of God's face or their own.

10. And yet if it were so, that they did take in the whole law, yet nevertheless could they not know the form and nature of God; because the law expresses it not as to that part, as is written in reason's nature, the substance being the second table of the law. Reason weak.

11. Moreover, though in the writings of Moses and the rest of the prophets, there are proofs clear enough to the seed of faith what the form and nature of God is, yet nevertheless reason, the devil, is ignorant of that; for nothing belongs to reason, the devil, but the moral part of the law, and a shadow of holiness in the ceremonial part.

12. Again, though reason, the devil, studies the first book of the law with great industry, yet can it not know the true God, because their part of the law discovers it not; it something shews the manner of worship as to the first table, to wit, that they shall have but one God, and that should be that God that Moses told them of, and that brought them out of the land of Egypt, and that they should love him with all their heart, and observe his Sabbath, worship, &c.

13. Now reason judged this very fit and reasonable, and therefore set to practise, thinking that they can do all that is commanded; and as for the second table and book of the law, their whole work consists in sinning and praying, and then to their sinning again. Applied.

14. And then some external sacrifice for their sins again, as for sins of omission, sins of commission, sins of ignorance, and wilful sins; so that upon a little sin, they take a little of the holy water of their law and wash it away again; like the devils of our time, who cry, God damn us, and then wash it away again

with the holy water of England and Rome, with a God forgive us for so saying.

Hypocrisy. 15. Furthermore the Jews, to whom the law was given, had a great esteem to the worship of their law, yea, and not only so, but they would over-do the plain precepts of God's commands, and hereupon they used to have their phylactores upon their forehead, and on their left arm, near their heart, were these Scriptures, Exod. chap. 13. verse 2, to the end of the 10th verse, and from the 11th verse to the 16th verse; and Deut. chap. 6. verse 4th to the 9th verse; and chap. 11. verse 13th, to the end of the 21st verse; in all there were 30 verses, and they were all written in parchment, folded up, covered with leather: they were tied with strings upon the head, from the crown forward.

16. They used these religiously, blessing God always for the commanding these things. Always, when they put them on in the day-time, especially when they went to read the law, and to pray; and they superstitiously taught, saying, that all the while a man had the phylactores upon his head or arm, he was meek, and fearing God, not conceiving any evil thought, but turning his heart towards truth and justice.

17. The like rites they used for their fringes, and this was the manner of the worship of reason, the devil, otherwise it would have pleased God, but Christ, the eternal God, regarded it not; as Matt. chap. 23. verse 5.

18. For this is to be minded, that let the devil worship God which way he will, yet will his worship never please God, so as to give him eternal life; because that eternal life comes not in by legal or moral

righteousness, much less by ceremonies, for the law begets no children unto God, because it is not of faith, and without faith, it is impossible to please God.

19. Only this, if the devil learn sobriety by the law, he may obtain the favour of God, as appertaining to temporal blessings; as it is said by the young man, who telling Christ that he had kept all the commandments of his law, upon which saying, it is said, that Jesus loved him, although that his righteousness fell short of eternal life.

20. Wherefore this shews, that if the devil would be something civilized, and made conformable to his law, he would find most civil and significant favours from his Creator, but never as to eternity, his righteousness being too weak to accomplish that.

CHAP. III.

1. *Of the Office of the Law; the Law both pleasing and displeasing to Reason.* 2. *Of the God-head becoming a Law to his Creatures.* 3. *When Death entered.*

1. THE law of nature willeth that God should be obeyed, and the outward precepts of the law given, doth much acquiesce with that light within, and strengthens it to a further insight, which is very grate-

ful and pleasant unto its reason, because it looks for life by it through its obedience.

Doctrine 1. 2. But through reason's disobedience, the law that was expected to give life, works death, and brings with it a fire of envy, which it stirs up out of disobedient reason, and then it finds the law a quite contrary thing than what it judged it to be; for it thought that it would have given it life, but it was too weak to do it, by reason of the flesh, for the flesh, or spirit of reason, became its law to command iniquity.

Rom. 8.

Rom. 7. 3. Here, then, doth the law of sin and death meet, a cross couple; but the law that commands righteousness gets uppermost, and over that commanding seed, and worker of iniquity, and doth pour forth wrath upon the life thereof.

The Law's office,

and how it becomes a scourge to reason. 4. For the law doth not acquit sin, but the office of the law is not neither to acquit sin, nor cleanse from sin, but to condemn for it, and to justify righteous deeds, so that perfect righteousness meets with perfect justification, otherwise not.

5. From hence then we understand, that the uncreated God-head itself is unto the created beings of angels or man, either a law of perfect faith, and pure burning love in them unto God and man, unto life eternal, or else a fiery law of unbelieving burning envy in them against God, elect men, and angels, unto death eternal.

6. Thus it was with the serpent-angel, upon God's withholding from him the inspirations of his blessed spirit of faith, which was all love and perfect purity; then the law became a fire of envy, because there was not a power to stand, and that which was before as life, now became death.

7. Although death could not enter until his spiri-

tual body became a mortal body, which when so done, then did that law become earthly, and death entered; for though the law of death was written in the serpent-angel's nature, yet could not be brought forth until the angel's spirit and his spiritual body did become natural and mortal, and then came death into the world, being the first-born of the law.

8. For although the serpent-angel did oppose the Creator, yet sin was not imputed to him whilst in his spiritual body, but he was to leave the punishment of that sin in his mortal body, that the law might lay hold upon his actions in flesh, which was born with him.

9. And death and sin was to be revived by that law for eternal punishment, in that his dark spiritual body, which he shall have at the resurrection thereof at the last day.

10. The seal of this death was visible in Cain, when the mark of reprobation was made, and as his sin first lay at the door, so after the action of sin, the door of his conscience was opened, and the fire broke forth, being kindled in hell, with this seal upon it, My punishment is greater than I can bear.

11. Therefore let now reason, the devil, look to his actions, who thinks there is life in the law, before sin revived, and before he hears the voice of the law thunder in his conscience, upon some breach thereof, and then will he, with Cain, find work enough with that fiery law, and severe judge.

12 But no more of this here touching punishment for sin; for the Seventh Part of this Treatise shews the nature of the devil's torment.

13. But I shall go on and shew further the ground wherefore the law was given to the devils, and of the law's pursuit and arraignment of disobedient reason.

CHAP. IV.

1. *Shewing how the Heathen have a feeling of the Law.* 2. *And how the Law pursues Man, and finds him out.*

Rom. 1.

1. WHETHER it be the written Law of Moses, or the law that is written in the seed, it matters not;

Doctrine 1.

for each shall be judged by the law that he hath and doth profess.

2. Now the law was given to the end it might serve for the conviction of sin; for sin would not have appeared to have been sin, had not the law of their mind said, Thou shalt not murder, kill, steal, or do so and so.

Observe the Law's working.

3. Now not only the outward letter of the law, but the law in the seed of reason in the Gentiles, who had not the outward law given to them, yet did that natural spark give them to understand the substance of the written law, as is seen by the writings of the Gentiles and Heathen philosophers, as Plato, Aristotle, Hermes, Pythagoras, Menander, Pericles, Tully, Socrates, Lycurgus, Cato, Zeno, the stoick, and Seneca, of the same sect, with divers others.

4. Likewise we read in profane history, of many amongst the Gentiles, as Turks and barbarians, who have many times been tormented in conscience, for doing things contrary to the same, and have thereupon made supplication to their gods for pardon.

5. Again, some have whipped themselves, yea, and some have killed themselves, and others of the

Turks have gone to Mecca, (as the Papists do to Jerusalem), to make satisfaction, and some have offered all their means to their idol temples, and others pined away with voluntary hunger, as may be read.

6. Therefore let the devil seek never so much to hide his sins, as Achan did the gold, yet the law will find him out, and cut through the thickness and darkness which several devils crowd themselves in. Application.

7. Sometimes there may be a space of time between reason and wrath, sin and suffering, the law lying dormant, and not working torment, whilst it falls out thus, then the spirit of wicked men is fully set to do evil, and that because judgment is not speedily executed.

8. But forbearance proves no quitance, but brings with it a flood of fiery vengeance ; the stroke is so much the greater, by how much it is longer in fetching its blood.

9. If the law have leaden heels to some, yet hath it iron hands, it pays home when it comes, for it strikes with a vengeance, as it did in Cain and Judas.

10. But the stroke in Judas was the greater, for it struck and would not cease striking, which became so insufferable as forced him with such violence as to hang himself for ease.

CHAP. V.

Doctrines. 1. *Of the Law's being a Rule to Reason.* 2 *How the Law and the Gospel differ.* 3. *Diversity of Nature in Reason.*

Query. 1. BUT seeing reason knows no other law but what is born with him, I know he will knash upon me with his teeth, and say, what? am not I under the law as well as he, &c.? To this I answer,

Answered by the two witnesses. 2. The moral and civil law is a rule to reason, but not to faith, for the law of faith is a rule that the saints walk by, and though the moral and civil law are good in itself, and was added for transgressions.

Doctrine 1. Divine looking glass, chap. 14. 3. 3. But whosoever hath the divine light of faith in him, that man hath no need of man's law to be his rule, but he is a law unto himself, and lives above all laws of mortal men, and yet is obedient to all laws.

4. For the spirit of faith is a law of equity, of justice, mercy, and charity, with joy, peace, and assurance of everlasting life.

1 Tim. 1. 4. 5. But as to the moral or civil law, it is only given to the wicked, as Paul said, the law was not given to a righteous man, but for the lawless, and sinners, &c.

Inference 1. 6. Thus we see that the law is given to curb the devil, and to keep him in awe, or at the least, to condemn him for breach thereof, and seeing sin is found no where but in man, (as I have showed in

the Third Part) therefore man must needs be that devil, to whom the law is given.

7. Again, it must needs be that the law was made for the devil, because the Apostle saith, it is not of faith, and so genders to bondage, and so becomes a law of sin and death, because reason is sin, and death the law's wages; for the law discovering sin, lays death upon sin, even the second death, which what that death is will be showed in the Seventh Part, if God permit. Inference 2.

8. Now the devil is mistaken to think there is no difference between the law of Moses and the gospel of Jesus, for if there had been no difference between them, then the beloved Apostle John would not have said, that the law came by Moses, but grace and faith by Jesus Christ. Difference of the two Testaments. John 1.

9. Here we see that the Apostle opposes grace to the law, as contrary to each other, not that the law is evil, but that it reacheth not to justify, because of the want of obedience. Opened.

10. For reason not obeying, sets the law against saying, and so fights against reason, in whose nature it dwells. Proved.

11. Again, that the law of Moses and gospel of Jesus are contrary, appears by their distinct operations, for grace gives power to deny all ungodliness. Proof 2.

12. But the law and sin are a cross couple, and a sad society, in that they gender to bondage, whilst faith in the free-woman genders to peace.

13. Again, although the law is not only made for sin, but written in sin's seed, saying to it, sin not, yet seeing reason is sin; therefore it can no more cease to sin, than cease to be of its own nature, if lust provoke. Law's use.

Faith's use.

14. But the law of faith, if the voice of it say sin not, sin ceases immediately from its first motion and conception, saying shall I do this wickedness and sin against God ?

Gen. 39. 9.

Faith's virtue.

Law's weakness.

15. And all this is because faith is of promise, but the laws forbidding sin is of no efficacy, because it is but bare precept without promise.

Sin hath variety in it.

16. Moreover although all Cain's offspring do partake of his seed, yet is there variety of natures in that seed, and are carried out variously, for every operation doth not take in all, for Cain had fleshly love as well as carnal envy, and so hath his offspring, as for instance :

Proved.

17. Some persons are naturally loving and charitable, and naturally chaste, temperate, sober, grave, and courteous, and yet are the seed of the serpent, and all these virtues aforesaid, are nothing thankworthy in a strict sense, for two causes, first, because their natures were not prone to the contrary voices, and secondly, because they rest themselves upon that righteousness, as upon a rock, and do by it grow proud, coveting the praises of men, whilst they resist the teachings of faith.

Spiritual pride the worst evil.

18. Spiritual pride is the worst of wickedness, being gliding like an angel, and so is a cheating devil, and the more especially when it is carried forth with the blind zeal of persecution.

19. Now although such as these have a seeming god-like purity when they settle to religion, and are not prone to gross sin, yet notwithstanding their zeal, if their natures once move in them to lust it will be done, if it provoke they cannot forego ; this have I known in some great zealots.

Hypocritical

20. Again, some endeavour to keep from some sin not, because it is evil, but because it is held dis-

graceful to moral men, for moderate reason hath some care and decorum in sinning, and holds it dishonourable, as it was said of Scipio (one of the Roman Emperor's Generals) when a beautiful strumpet was tendered him, to abuse himself withall, I would willingly, (said he) where it not for the great place I am in.

CHAP. VI.

1. *Shewing whether the Moral Law doth Purge from Sin.* 2. *And what Law it is that doth Convert.*

1. SOME may say is there no virture in the law? doth it not purge from sin? is it not said that the law of the Lord converts the soul, &c.? to this I answer; Query.

2. It is not the office of the law to purge from sin neither moral nor ceremonial. Answer. Doctrine 1.

3. As for the ceremonial law, all the offerings and worship of the law could never take away sin, the outward washing with water could not reach the conscience, nor the outward circumcision did not touch the heart, neither was it the blood of bulls, or goats, &c. all fall short of the glory of God. Heb. 9. Rom. 2. 29.

4. And though the seed of faith, in the Jewish Church, were under those elements in schools, as children under age, yet were they not justified by it, but by their faith, which those shadows did tipify.

5. And as for that law of the Lord, that was perfect, converting the soul, as David speaks of, is not
Rom. 8. 2. the moral law, but it is the law that comes forth from
Doctrine 2. the Lord, even the law of the spirit of life which came from Jesus, and not the law of death which
Proved. came from Moses to meet with sin.

Isa. 51. 4. 7. 6. Therefore it is written, a law shall go forth
Chap. 8. 16. from me, and again, hearken my people, in whose
Jer. 31. 33. hearts is my law; seal the law among my disciples,
Psa. 19. 7. I will write my law in their hearts, &c.

Opened. 7. This is the law that converts the soul, and this was the law that converted David, that made him so much praise the law, as Psa. 119.

8. This law of life, this quickening law, was his law of love, and was more sweeter to him than honey, or the honey-comb; therefore it was this law that made him the sweet singer of Israel, chaunting it out in such words:—

Psa. 117. 11

9. Within my heart and secret thoughts
Thy law I have hid still,
That I may not at any time,
Offend thy godly will.

Psa. 119 103

10. O Lord how sweet unto my taste,
Find I thy law allway,
Doubtless no honey in my mouth,
Feels half so sweet I may.

Though religious reason hath turned this into verse, yet the matter is divine; but those spirits reach it not.

11. For by it thou hast quickened me,
Now, Lord, its my delight,
To give the glory unto thee,
For by thee comes my might.

Secondly. 12. The law of liberty is the law of life, for faith sets at liberty, and hath the true spiritual praise and a divine love growing in it.

13. This love begot by this law is perfect, because it hath respect unto all the commandments of spiritual faith, as also the old commandments of works, and hath a love to all purity, whether natural or spiritual. Thirdly.

14. But the love that is to the moral righteousness from the nature of reason, is not perfect, though a man from such a love may give himself to be burned.

15. For it is the spiritual love, from or in the divine law that makes perfect, that gives peace, that gives joy, praise, and the assurance of eternal life, which is the white stone, and the new name written.

CHAP. VII.

1. *Shewing the Benefit of the Moral Law to Reason.* 2. *How the Law of Man to some is more effectual than the Law of God.* 3. *How the heart of a Hypocrite comes to be garnished.* 4. *How that seeming Purity is better than Professed Wickedness.* 5. *Of the Way of the Rude Multitude.* Doctrines.

1. BUT this I would have the sober to know, viz. that although the law of Moses doth not convert from sin, yet it is useful several ways, and that both to saint and sinner; I speak both as to the Doctrine 1.

moral law and the law of nations, which is the law of nature.

2. For this understand, that the civil law is grounded upon reason, for nothing can govern the world but reason, only some laws are more piercing than others, as the civil laws of England surpass all the law in the world for equity and justice, as that called Magna Charta.

Proving civil and the moral law useful four several ways.

1. 3. First, the moral law is useful to the devils, in this particular, in that it many times puts a stop to reason, the devil, who many times rush into sin without fear.

4. But when a wickedness is intended, if the law do then present itself, it may stay the hand of wickedness in this wise saying, take heed what thou do'st, for if thou do'st so and so, thou wilt be damned, this fears the devil, and becomes a flaming sword.

5. Yet take notice of this, that though the law may sometimes hinder a sin, yet it can never root out sin, and though it hindereth the hands, yet it changeth not the heart, if it sometimes stops the fruit of evil, yet doth it not eat up the root of evil.

2. 6. Secondly, likewise the civil law, it puts a stop to sin, for when he hath thoughts to murder, commit adultery, or steal, the law, if then it comes into his mind, it saith, if thou do'st thou will be hanged.

7. So this law sometimes is more effectual than the law of God, for the restraining of sin, for some had rather venture to be damned than hanged, they regarding nothing but the punishment in this life; those are such whose conscience are seared; those are unreasonable devils.

3. 8. Thirdly, when the law prevents the action of sin, it produces this benefit also, for it causeth those torments under the second death to be less, for tor-

ment is proportioned according to the measure of sin. Revel.

9. Fourthly, the law doth help to garnish the house, it trims it up with an outside holiness, or formality, for prudent reason, all men exercising themselves in exterial purity makes them to become full of manners, free in compliment, and courteous in behaviour, and so the house or heart is famously garnished with hypocrisy. 4.

10, And though hypocrisy is evil, yet the pretence of holiness, and a command, for it in rulers is a great and strong curb or bridle to restrain the people from gross sin, for this is certain, that pretended holiness is better than professed wickedness.

11. And this we may generally see, that the great men have ever their eyes upon their kings and rulers, walking by example more than precept.

12. Therefore as they see men live, that are in authority, they endeavour to live so too, making themselves conformable to the fashions, both as to religion and flesh pollution.

13. For look what religion the Kings and Rulers is? and the generality of men will be so too, if it were to kill and slay all before them.

14. So that if they regard any precept or law, it is the precept of their kings or rulers; therefore they have no other reason for what they do, but this; viz. doth not the king say so, or is it not the king's law:

No matter what the King of Heaven hath said,
It is the kings on earth must be obeyed.

CHAP. VIII.

Doctrines. 1. *Shewing that the Law to Reason is a Flaming Sword:*
2. *Whence Persecution Springs.*

1. I come now to show, that the giving of the law, was chiefly and principally for the benefit of
Doctrine 1. the saints, for the saints could not possibly have lived in reason's kingdom; had it not been for reason's law, both moral and civil; but first let me speak of the law moral.

Proved Gen. 3. 24. 2. First, God hath made the moral law to reason, as a flaming sword to keep the way of the tree of life; therefore, when reason, the devil, would kill and slay any of the seed of faith, this flaming sword presents itself betwixt the devil and the saint, and so keeps the devil back.

Gen. 32. 11. 3. As it did by Laban and Esau, O Lord, (said
Opened. Jacob) deliver me I pray thee, from the hands of my brother, for I fear him; Jacob was sensible, that there was wickedness of murder in the heart of his brother, if the Lord by his law did not restrain him from it.

4. But the law wrought in Esau, and the law qualified Laban to keep them off from the tree of life, the seed of the son of man.

Mat. 27. 5. Also, the law wrought upon Pilot, which made him desirous to acquit the Mesiah, but that the Lord had determined it, in his secret decree.

6. Now it is a great benefit to the saints, when the devil is captivated to his own law; especially when the law is so quick as to give warning before hand, for then it so terrifies reason, as that it cools the motion of sin, so far as that it puts a stop to the action. Applied.

7. And it is a great mercy to the saints, when God by his law, doth come into the mind of the sinner, before the sin be done against the saint, for then it gives warning to reason to consider his ways, and this tempers reason that it does not rush forward, for fear of being damned.

8. But generally the law lies dormant till sin be cemented; sin going before and the law following after, clapping reason upon the back, before reason knew well what it had done, then is reason startled at the stroke, and cries out, saying, hast thou found me, O my enemy? Further illustrated.

9. Then springs up fears and torments, for the law works wrath as soon as reason hath wrought sin. Sins fruits dictated on.

10. Now if the law had been as visible to Cain and his fury, before the murder of his brother, as it was to him after the fact was done, surely he could not have done it; but that could not be, for sin is not known to be sin till it be cemented.

11 Moreover, the benefit of the law appears in this, in that it puts a stop to persecution, for though reason may ground its, persecution from the law, upon the law, yet the law bears it not, but its dark interpretation upon the law that bears it. Laws usefulness.

12. As when zealous reason set upon the Lord of life to put him to death, they judged him worthy to die by their law.

13. And though religious reason, through a blind

fiery zeal, doth persecute, yet it must be by the standard of the law, and reason must be put on both sides, and the law must be the rule of judgment.

14. And the trial must be by a legal way, and if they cause persecution by mis-interpretation, yet it is better than if unreasonable and lawless persons, should make their implacable wrath and malice the ground of their actions; rushing upon men like roaring lions, without law or restraint, like those men that bound themselves with an oath, that they would neither eat nor drink, till they had killed Paul. Acts

15. Or like unto those devils, upon one slanderer's word, against the christians, by the Emperor Nero, did forthwith, without either law or justice, fall upon them, and murdered all they could find in Rome, and put them to most exquisite torment, without either proof or examination.

16. Hence then we see, that if it were not for the law, the rude multitude would be like bulls of Basian upon the least offence; so that it is a blessed thing to the saints, that the devils have a law to curb and bridle them. Persecution stopped by the law.

17. And though persecution attends upon the power that is in being, yet if the kings or chief magistrates be well learned in the law and sober withall, the saints liberty undoubtedly will be the larger, and that, because that with the law, they (European magistrates) take in the profession of Jesus, in whom the saints faith principally stands, and this doth abundantly help and stop persecution.

18. For this is to be minded, that whosoever professes to be saved by Jesus Christ, and yet, notwithstanding doth persecute others who profess faith in Jesus Christ, though differs in opinion about

his person and worship; I say, whosoever doth this is not only sure to be damned, but also his persecution is the seal to him of his damnation.

19. So that it is expected in this age of the world, and in these parts of the world, who have received more light than their predecessors formerly, that religious reason will be fearful of going on to persecution, because the letter of the gospel doth not only depart from it, but also threaten damnation to all unmerciful minded men and women. Favor expected. And the reason of it showed.

20. Besides the manifold differences of professions in christianity, will, without doubt, enlarge liberty, it being now the safest way for a king to grant toleration, in reference to the multitude of dissenters to one party. Cleared.

21: For this take notice of, that if one party should appropriate to themselves a power to suppress all others, as to their liberty, it would cause all the other anti-churches to join together against that power. Considered.

CHAP. IX.

Doctrines. 1. *Shewing how that Sin knows itself by the Law.* 2. *Of the Usefulness of the Civil Law.* 3. *What Properties are requirable in a Magistrate.*

Doctrine 1. 1. AGAIN, had there not been a law given to the devils, then sin would not have appeared to have been sinful; for sin could not have been imputed, were there not a law to forbid and command, so that now by virtue of the law, sin comes to know itself to be sin.

Observation. 2. Therefore as they came to know sin by the law, even so they came to know that punishment is due to sin by the law.

Humiliation. 3. This brings humiliation, repentance, and tears, but not absolution, and so is a repentance ever to be repented of; for the Law of Moses gives no life, let the repentance of reason be what it will as to an eternal life; but as to a temporal it doth, as it did to Maneseth and the Nenivites.

Amplified. 4. The Scripture is full of reciting the repentance of reason, through the lash of the law, as I shewed in Esau, Balaam, Achan, and Solomon; all confessed they had sinned. Now, who told them so?—Was it not the law? Though Achan hid his gold, yet the law will not hide his sin.

Law's force. 5. O! what power hath the law to discover sin; it matters not whether any body see the secret sin of the close sinner, so long as the law sees it; for the

law will be a worse enemy than any other enemy, and will many times reveal the evil to the death of its own soul, when it is stirred up either by itself, or by another.

6. Doth not many a murderer, or thief, when had up, on a suspicion before a magistrate, presently confess the action, although there is no witness to prove it? yet the law in the conscience cannot be silent, but becomes a witness against itself. Cleared.

7. And now let me treat a little of the civil law, and consider the use and benefit thereof to the seed of faith.

8. The civil law keepeth every thing in order and reason; there would be nothing but disorder and confusion, were it not for law; it is the law that creates *meum tuum*, mine and thine, and decides all controversies in that kind. Observation, with

9. Again, it is the law that gives propriety. A man could call nothing his own, if it were not for the law. The desperate destructive devils would cut one another's throats; they would not, with the unmerciful devil spoken of in the Gospel, take their fellow by the throat, saying, pay me what thou owest me; but give me what thou hast, or I will be thy death: powerful proof.

10. Moreover, there would be no distinction of men, or arts and sciences, and so would be neither rule nor manners; but the world would be a wilderness of wild beasts, every small creature would be worried by the greater; there could not be a sober man left upon the earth. Further prosecuted.

11. The most devilish would be the most lord, till they had left none but themselves, and then they would, as Bandages, worry one another, and the world would soon come to an end.

Application. 12. So that there is a necessity of law, and need of magistrates, to keep one another in awe. The generality of Cain's seed run into riot and all manner of filthiness; it is but few, in comparison of the multitude, that are enlightened by the law, and endeavour to conform themselves accordingly.

13. Therefore it is requisite that the magistrates be wise and learned in the law, to the end that they may examine causes, hear complaints, and give righteous judgment, without bribery, favour, or affection.

Doctrinally. 14. For every magistrate is to abound in these two properties, wisdom and justice; for the first he is to know the law; and then, secondly, he is to minister justice truly according to the tenor of the law.

Applied. 15. Which if he do, then he is a good magistrate, and will have the blessing of the law, which blessing will extend to eternal life, if there be added hereunto faith in Jesus, so far as to persecute none for conscience-sake, but leave that to the Judge of all Judges.

CHAP. X.

1. *Shewing how far a Saint doth owe Obedience to the Civil Law.* 2. *Of the Usefulness or Unusefulness of Oaths.* Doctrines.

1. BEFORE I treat of the further privileges of the civil law to the saints, give me leave to shew how far the saints do owe obedience thereunto.

2. First, the saints do owe obedience in general to all civil laws that relate betwixt man and man. Doctrine 1.

3. Also a magistrate is to be obeyed as to civil government, whether he be just or unjust, because in his place he represents the person of God; so that a saint is to honour him with all the honourable titles and appellations that are conferred upon him by his own seed, or that hath by precept or custom been given to him. Doctrine 2. Reason of obedience.

4. As to a king or emperor, no saint is not to think scorn to fall down before him on his knees, with those or the like titles, If it please your Majesty; if it like your Grace; your Excellency, or the like; and to other persons of honour, honour may be given.

5. But as for such as serve not the office of magistracy, but are private men, though they be never so rich, or honourable to the world, yet do they not deserve that honour, because they do not judge as gods, having not the power of the law invested on them. Honour restrained.

Observation. 6. But to speak more particularly of the saints' obedience to the civil law, first, although they are to be obedient to the civil law, yet can they not well serve any office for two causes ; first, in that its kingdom is not of this world ; and secondly, because of some injunctions that relate to divine authority, which some magistrates have mixed with their law ; as also engagements to be performed, which are above the power of nature to do.

Explication. 7. To explain this, every officer of state, from the king to the petty constable, you know, comes to his authority by oath. The king he is sworn to maintain all rights, and customs, and privileges of law established, as well ecclesiastic as civil.

8. And as the king is to maintain that form of religion, as well as all former rights, privileges, and customs of the law then in use and being ;

9. So likewise every officer under him, as much as to the under constable, is by oath bound to that form of mixed government.

10. Therefore the constable is by oath at every quarter sessions, to give in the names of such persons as came not to the public worship, and so by this means they become instruments of persecution, whilst this oath is given and taken.

11. Having touched on this point of oaths, let us see now how far tender consciences may go in this way, as I understand all oaths are not forbidden ; for any one may declare the truth, according to his knowledge, before a magistrate by oath, upon any case betwixt man and man, for deciding of controversies ; for an oath of confirmation is an end of all strife.

Civil Law, its force & use. 12. But although every one is bound to declare the truth, according to their knowledge, yet none is

bound to accuse himself, nor no man hath authority, by the civil law, to give any man an oath to swear against himself for his own hurt, according to Magna Charta, or the great Charter of England.

13. Again, there are several oaths used in the civil law of England, that cannot be submitted to by the knowing seed of faith: first, as to the Oath of Supremacy. Oath of Supremacy.

14. None can take this oath but the national church of England, for the king to them is the supreme head of their church; but to no other sect of people.

15. Those that are minded to pin their faith upon their king's sleeve, may do it, but wise and knowing men are not so taught. But the Protestant hath raised his church, or profession, by this means, by giving the king this power.

16. But we are satisfied that a king ought not to appropriate supreme authority over others in spirituals, but such as are commissioned of God, by voice of words from his own glorious mouth, to the hearing of the ear; such a one is a prophet, and may challenge the title of spiritual supremacy, as Peter, who was supreme over all the rest of the Apostles. But no more of this here.

17. Now, as for the Oath of Allegiance, there are many tender consciences cannot submit to this likewise, because it requires more (in my judgment) than man is able to perform, who hath not power of himself to think a good thought. Oath of Allegiance.

18. It was a good saying of one that was required to take this oath: how should I (said he) swear to defend another, when as I am not able to defend myself? A good saying.

19. In a word, I am not free to any oath, but what is according to knowledge of things done, that I have heard, seen, or known; I could swear for things that are past, but not for things that are to come.

20. Indeed, if the Oath of Allegiance be no more but to submit ourselves to the present power established, so far as not to resist him, but yield him obedience in all righteous things whatsoever, in that sense I suppose an oath or promise may be made.

21. For whoever understands truth, will never oppose a head magistrate in any thing that is of civil government, unless it be in case of conscience; and if it be so, he may oppose not against, but not to do, as not resist in force, but suffer in patience; for none ought to take up a sword, not only as against the government, but likewise not as to defend himself.

22. Therefore if the Oath of Allegiance be to defend the king's person by a sword of steel, if there be occasion, then are we not to take that oath, whose religion teacheth us to suffer all things, rather than to fight with a sword of steel, but to leave that to the world to whom it doth belong; for the saints' kingdom is not of this world.

23. But no more of this here. Now shall be shewed the duty of the magistrate, and shall leave oaths, covenants, and engagements, seeing most of them are beyond the compass of the civil law, and so are absolute bonds of iniquity. Even like that of the priests in Scotland, who say, cursed is he that saith faith is without sin, and let all the people say amen.

Double blasphemy.

24. Or like the Scotch covenant and oath that the English Presbytery swear to. These things are so

blind, and without law, though acted by men that would seem to be spiritually wise, that it is out of the compass (as to this subject) for me to treat of; seeing I am to discourse of the moral and civil law.

CHAP. XI.

1. *Shewing the Magistrates' Duty.* 2. *Of unreasonable Magistrates.* 3. *What is the Destruction of Reason.* 4. *And who are the most unreasonable Men.* 5. *Of Persecution for Conscience.* Doctrines.

1. THE duty of the Magistrate is to be skilful and knowing in the civil laws of the land, so that if they find any man to wrong another, contrary to those laws, then impartially ought they to execute justice between man and man, and this is the extent of their authority. Doctrine of the third testament.

2. Now, if they take into their commission and authority, a power to inquire into the hearts of men about their faith to God's words, then do they pry into secret things which belong not to them; for they must content themselves with the law of reason, and not by it usurp the law of faith into their authority; and wherefore why? 1. Inference.

3. Because the law of reason is utterly ignorant of the law of faith; the one being natural, the other spiritual. A reason given.

Cleared. 4. Therefore seeing that the civil law is grounded upon reason, and reason being natural, therefore the magistrates who are to be the judges thereof, are to have an eye to natural and moral purity, and cherish it where ever virtue is found, as also to take notice of fleshly and carnal actions, and punish it according to the demerit of the law.

A use of reproof. 5. Wherefore, then is not that magistrate most unreasonable, that finding a man acting in virtue, in a laudable manner, doing justice, loving truth, hating falsehood, detecting vice, embracing temperance, eschew prodigality, and in all thing obedient to the civil law, and yet, notwithstanding, shall bring him in as guilty of the law, and thereupon imprison or punish him with death, and all because he worships his God, otherways than the earthly powers doth.

Unreasonable and wicked. 6. And then again on the other hand, although a man swear, lie, cozen, cheat, whore, or the like, which are all branches of the civil law, yet shall he find more favour if he go to the public worship and bow to Rimon, (with corrupt magistrates and their fawning priests and flattering doeges,) than the conscientious man, that absents from thence, although he worship God in spirit.

First reproof to. 7. Now in such magistrates where is their reason? they know they ought to judge according to reason, and yet do nothing less; certainly their usurping an authority over the consciences of men, becomes a canker, and eats up their reason.

Unjust magistrates. 8. For in that, they cannot content themselves with their earthly authority, but would aspire further, even into God's chair, to rob him of his glory of being Judge of Quick and Dead, and by this aspiration, robbed of their reason.

9. To stretch reason beyond its bounds, is the distraction of reason, seeing reason hath no other object but the moral law, it ought to go no farther then the law of nature directs. Doctrine 2.

10. Why was Pithagorus, Plato, Aristotle, Hermes, Socretes, and other rationalists, above and beyond all other rationalists in those our days? was it not because they confined reason to its own orb, and therefore kept it learning in its own line, in its own systum, in its own elements? Proved.

11. O ye powers on earth and judges in the civil law, stretch not your reason beyond its bounds, keep you in your seat, and let God and Faith sit in theirs, let God and his prophets dispense spiritual laws, and do you dispense natural. Exhortation.

12. Let the visible law of reason be your guide as to temporals, and meddle no further by the sword, if you will not bear it in vain and punish none without reason.

13. Therefore those magistrates that arrogate to themselves authority over men's faith, they are always the worst of men, being most unreasonable, and are ever detested and abhorred of all sober rational men. Doctrine 3.

14. Let Plutarch and Seneca, (two rational heathen men) be judges hereof, who were schoolmasters to emperors. Exemplified. and proved.

15. Yet though they were no christians, yet did they abhor cruelty and persecution for conscience sake, even so did Pleny Secundus, who would have none to be prosecuted for their worship. Rational men

16. And when the Emperor Tragenes sent to him to punish the Christians, he afterwards wrote to the Emperor, certifying to him, that he had examined and tried them every way, but found no evil in them, See his 10th book, epistle 317.

save only they worship one Jesus, whom they say is their God, but no evil actions are found in them.

Further proved.

17. Again, amongst the Turks, very many sober men there are that hold that it is fit there should be liberty of conscience to every one, as to divine worship, and the ground of their judgment is, because their reason tells them, that every one shall participate of eternal happiness, that live a holy and innocent life, what religion soever they profess.

And this, one Busbequis and Ruston Basa affirms, cited by one Burton. Although Mahomet was sent, as he said, to enforce all by a sword of steel, to follow him, as in his Alcoran.

Application of reproof.

18. Now, are not those men who profess the Scripture, and yet will persecute for religion, worse than Turks and Heathens? Let the Spanish inquisition, and the several massacres in France, with Queen Mary's doings, be witnesses hereof.

See his 190th Epistle.

19. And let Bernard and Augustine be ranked with them, though they go under the name of Saints; for Bernard would have club law, fire, and sword for heretics, as he called dissenters from his formalities.

20. And Augustine, when the poor Manaches and others were persecuted, and came to him to entreat for them to the Emperor Theodosius, he, instead of helping them to liberty, helped them to bondage, and derided them in their misery, to augment their affliction.

ImperialLaw

21. For this Theodosius, who came after Constantine, made a law, saying, Let all heresy, forbidden by the law of God [and Imperial sanction], keep silence for ever. And again,

for persecution.

22. Let all heretics understand, that all places of

meeting, as well churches as private houses, are to be taken away from them; let them be debarred from all service day and night: the lord deputy to be fined one hundred pounds if he permits such a thing.

23. Again, we persecute the Manaches and all others with all deserved severity; and first, we determine this heresy shall be held a public crime.

24. We punish them with confiscating their goods; we debar them from buying and selling, bequeathing of goods, or enjoying their fathers' inheritances; and let all be liable to such penalties that harbour such in their houses, &c.

25. By this citation of the Emperor's decree, and by Augustine's justifying of it, were those cruelties and unreasonableness of their doings; but though they plead the law of God, yet their own blind will and ignorant zeal was their law; for the Emperor's decree for persecution is joined the Imperial law with the law of God, calling it an Imperial sanction.

26. But all sober men were ever against this tyrannical way. But Lanctansius, who lived in the latter end of the Ten Persecutions, was of another mind. Who is so proud (said he) to forbid me to lift up my eyes to heaven, or would impose a necessity upon me to worship that which I will not. It is against religion to enforce religion, and to constrain men to dissemble with God. Doctrine 4.

27. Again, saith he, it is force that makes hypocrites; he followeth Christ that is persecuted; he followeth anti-christ that persecuteth. Illustrated, and distinguished and proved.

28. We compel none by force (said Lanctansius, in his Divine Institutions), for he is unprofitable unto God which hath neither faith nor devotion; and yet none departeth from us, because the truth holdeth them.

29. There is great difference between cruelty and pity; and truth cannot be joined with force, or righteousness with cruelty.

Inference 1. 30. Religion ought to be defended, but how? not in putting to death, but in suffering themselves to be killed. To kill and exercise cruelty is wickedness.

Inference 2. 31. That which a man doth by compulsion, is no sacrifice; for as much as if it be not done voluntarily, and with the heart, it is most execrable and accursed. And further, saith Lanctansius, in his 5th Book,

Inference 3. 32. They are worthy to be detected of men by whom sacrifice is made with tears and sighing.

33. But we on the contrary require not that any will, or nill, shall adore and worship our God; nor we are not angry if they do not worship him.

34. This is a divine saying of Lanctansius, and worthy of all acceptation. Had all his doctrine been like this, he had been eminent; however, truth is truth, let who will speak it.

35. So to conclude this point, I shall conclude with Helery (though in other things dark enough), who writing upon those words [Let both grow together], saith, if heretics should be imprisoned or put to death without alliance of peace, war should then be without truce, a thing contrary to all sober reason that is sober.

CHAP. XII.

1. *Shewing how that all Men that compel to Worship, are irrational.* 2. *Whether the Law of Nature will bear Persecution, answered.* 3. *The Meaning of these Precepts of Stoning to Death false Prophets opposed.*

1. ALL that savour either truth, natural or spiritual, may discern that all men that compel to worship, are irrational; and let no man repair to the Old or New Testament for proofs to contradict this doctrine. Doctrine 1.

2. For though there are several examples and precepts in the Old Testament for putting to death false prophets, yet the moral law bears it not, for the ten words of the law in neither table commands it.

3. It is said thou shalt have no other God but me, and that thou shalt make no graven image; but it is not said thou shalt imprison or put to death all that have any other gods, or that make to themselves any graven image. Exod. 20. Inference.

4. For if these words had been part of the moral law, then would the Jews have persecuted the Gentiles for their idolatry.

5. Again, it would have been perpetual, and Christ would never have repealed it, had it been of moral institution; for he came not to destroy the law, but fulfil it. Secondly.

6. But Christ did destroy the very principle of per- Doctrine 2.

secution, saying, let both grow together till the harvest; with other proofs abundantly.

7. And as for that saying of compelling the guests to come in to the wedding, that compulsion was no other but by persuasion and entreatance.

Deut. 13. Opened. 8. Now as to those precepts of stoning to death all false prophets, and the people that fell to idolatry, it was only given to reason, in the Jew's nature, to shew unto it that all those Jews that forsake that God, that by his mighty hand had brought them out of the land of Egypt, should suffer death for it here, and eternal damnation in the world to come. For this and the prophets destroying the four hundred false prophets of Baal was a type hereof.

Cleared. 9. And that this was a precept given only as to the revolting Jews that were of the serpent's nature, for none of the prophets of the Lord did either execute this law, or require it to be done by the people, saving Elijah, who did it once in the authority of a god by fire from heaven, only to be a type and figure of all false prophets' damnation at the end of the world.

10. And though this law-judicial was given to the carnal Jew to put to death false prophets, and all that entered to idolatry, yet they on the contrary did establish false prophets, and put to death the true, that they justly may be damned at the day of the great God.

Doctrine 3. 11. But as for the Lord's true prophets, they were altogether for reproving falsehood, but not for persecuting any, and not only so, but pitying the condition of the elect, who were deluded by false prophets to commit idolatry and worship false gods.

12. It would be too tedious for me to relate the prophets' doctrines as concerning this; besides it

would swell this volume too much, but observing brevity, at leisure peruse those Scriptures, and consider them well, whether they will bear the persecution aforesaid, or no. See Jer. chap. 2, verses 19, 30. chap. 3, ver. 1.

13. Jeremiah told Henath, the false prophet, that he should die; now he was not put to death, but died a natural death in the seventh month, as may be read. Proved.

14. The true prophets denounced judgments against false prophets, but laid no hands on them, nor commanded others so to do; but false prophets ever laid their hands upon the true, or incited others to do it. Doctrine 4.

15. So that those that are sober, may see that truth did never persecute, but was ever persecuted by men of a blind fiery zeal.

16. That religion that persecutes, hath in it the power of the sword, but not the power of godliness. True religion puts on no other armour but faith and patience, and fights with no sword but the sword of the spirit. Inference 1.

17. Those that pretend religion, and yet persecute by laws of restraint, is a synagogue of Satan, a church with a sting in her tail. Inference 2.

18. A sad thing that men should be under such a government, as that they must either have no conscience, or else must be imprisoned or hanged for having a conscience, not conformable or after the court fashion. Applied.

19. What dotage is this to think, that those harmless souls that endeavour to keep the faith, and serve God, have wicked hearts, and that the tyrants and hangmen have good ones. Said Lanctansius.

CHAP. XIII.

Doctrines. 1. *Shewing whether Saints may go to Law.* 2. *Whose Natures are averse to Law, and whose not.* 3. *Shewing that the Saints may challenge a propriety in the Civil Law, if Justice be not gone out of it.*

Saints' simplicity. 1. SOME of the Seed of the Son of Man are so weak in judgment, so timorous and afraid of offending, that they had rather lose all, than go to law to maintain their lawful interests and propriety, thinking that because the world's glory thereof is given to the devil, therefore they may take what they have without resistance.

2. But they do not well; yet will I not blame them, for they cannot help it, only some who through timorousness of offending, by reason of weak judgment, may learn to defend themselves, being enlightened hereby.

A harmless nature. 3. But as for others, their very natures are averse to law; for the Moabitish nature would lose all, before it would go to law, not because they judge it evil, but through fear as aforesaid, which is a kind of cowardliness.

Judath's nature. 4. But the Jewish nature is excellent, especially that of Judath, Levi, and Dan; it is of a bold, wise, judicious carriage, and will rule and hold, and hold its own, and not suffer every envious devil to wrong or domineer over it.

Matt.10. 16. 5. So that by reason of variety of natures, the saints may seem different in several things; some will go to

law, some will not go to law, some hold it lawful, but love it not; some love it not, because they understand it not; others love it not, because it is so much managed with the serpent's nature.

6. But others love it well, because they understand it, and in that they understand it, they have the serpent's wisdom, and may use it, provided they do nothing but what is just according to the civil law; it is to those natures that the Scripture saith, be as wise as serpents, and as innocent as doves. Doctrine 1. Matt. 10. 16. commented on.

7. This nature will not let every envious devil trample upon it, but will lash it soundly with the rod of its own law; and this nature, joined with innocence, hath power to prevail with men that are in authority, to do him justice against the evil doer.

8. Such a man fears none, nor will be governed by none, but by such as are in authority, and such he honours, and gives him his due respect according to law.

9. This wisdom of reason is made faith's handmaid, else it would offend; but when faith hath mastered it, then it permits us the use of it, for the defending of ourselves from the evil of that serpent's wisdom that is separated from innocence. Inference 1.

10. No man is bound to offer himself, and that which he hath, into the hands of wicked men, when otherwise we need not; neither is any man compelled to offer his throat to an unjust stroke. Inference 2.

11. Meekness of spirit often draws on injuries; the crow (as one said) will often stand upon the sheep's back, plucking of wool, but dare not for his life stand upon the dog's. Inference 3.

12. The wickedness of evil people do most commonly seek out those who not deserve worst, but who will bear most. Inference 4.

Inference 5. 13. He that will make himself a sheep, may be destroyed by foxes, or eaten of wolves; forbearance proves dangerous, for it provoketh our enemies to boldness, and so becomes an impulse to draw on more injuries, bear one wrong, and invite many. To suffer a little wrong many times invites a greater.

Inference 6. 14. Evil natures grow presumptious by forbearance.

A use of information. Mercy had need to be guided by wisdom, discretion, and judgment, lest it grows cruel to itself; it may be a virtue sometimes for angry reason to take the rod out of the hands of wrath; anger is not always evil, but becomes a virtue when it acts but in justice.

Doctrine 2. 15. Well then, seeing faith permits reason to act as aforesaid, for its better security for a temporal freedom, as also that it gives power of obedience to the civil law, so likewise may it challenge an interest and propriety in the law, as for our defence in the temporal, against cruel men, who would wrong us contrary to the law.

Proved by practice. 16. It was the practice of the saints, in the primitive times, to challenge a propriety in the law, therefore the persecuted christians complained against their adversaries to the Emperor, desiring justice, he

Julian. replied to them, saying, it is your master's commandment to bear all kinds of injuries with patience; they answered,

17. It is true he commands us to bear all kind of injuries patiently, but not in all cases; besides, say they, we may bear them patiently, yet crave the magistrates' aid for deliverance, to rescue, or prevent what is like to ensue.

18. I have read in Mr. Fox's Book of Martyrs, a relation of one Julia, who lived in the time of the last persecution, and came to her martyrdom upon the occasion following:—

19. A certain greedy person of great authority, violently took from this Julia, all her goods, lands, and cattle, contrary to all equity and right of law.

20. Whereupon she made her pitiful complaint to the Judges; a day was appointed when the cause must be heard; the spoiled woman, and the spoiling extortioner, stood forth together.

21. Now when she had proved that of good right the goods were her own, this unlawful cruel tyrant affirmed her action to be of no force, for that she was an outlaw, in not observing the Emperor's gods, unless her Christian faith had been first abjured.

22. Now his allegation was allowed as good and reasonable, whereupon incense and fire was prepared for her to worship the gods, which unless she would do, neither law, judgment, nor life should she enjoy in the commonweal. When she heard those words, she said,

23. Farewell life! welcome death! farewell riches! welcome poverty! All that I have, if it were a thousand times more, would I rather lose, than to speak one wicked word against God, my Creator. Further she said,

24. I am the servant of Christ, and after some other words of advice to stick and hold fast to Christ, embraced the flame, and sweetly slept in the Lord.

25. Here we see that this poor saint, upon the unjust taking of her goods, thought to have found refuge in the law, but justice was gone out of it, and all equity and right was disannulled by a devilish edict against the Christian faith. Application.

26. Now at such a time, and under such a government, it is better to let all go, than to seek redress by the law; for where a law is introduced of confiscation and taking away life, for non-conformity, therein 1. Exhortation to the godly.

non-conformity deprives itself of the benefit of the civil law, or rather the wicked deprive them of it, through their devilish laws being made on purpose to ensnare the innocent, and to destroy the godly.

2. Exhortation to the Magistrates.

27. But O! you Magistrates (if I may be so bold to tell you), if you mind your own peace, be sober and take heed you intrench not on God's sovereignty, which is the only King of men's consciences, as King Charles the First could say (after conviction by the law in his conscience) to his parliament,

Of conviction.

28. I see now (saith the King), it is a bad exchange to wound a man's conscience, to salve state sores, to calm the storms of popular discontents, by stirring up a tempest in a man's own bosom.

29. This lamentation King Charles the First made, upon his being overcome by his parliament, to sign the Bill of Attainder of the Lord Strafford, Deputy of Ireland, against his conscience.

30. Again, said the King, I had rather be condemned to the woe [ve soly] than to that of [ve vobis] hypocrite, by seeming to pray what I do not approve. See Baker's Chronology.

31. Offensive wars for religion, King James I. was of an opinion, was never just, not to force the conscience which guides the soul, with the power of the sword.

Sanderson, page 9.

And one Sanderson saith, writing upon the Life of King Charles the First, that King James was [Defenser fide], if opugned, yet was he not authorised to quarrel with another man's belief.

THE SIXTH PART:

OF

THE SOUL's MORTALITY.

CHAP. I.

1. *Shewing whence the Doctrine of the Soul's Immortality proceeded.* 2. *The Darkness of Oregan discovered, &c.* 3. *How Reason slays the Spirit.*

1. THE common opinion of the world is, that all men's souls are immortal, and can not, nor do not die, but slip out of their bodies as out of a prison, into some other world, either of pleasure or misery; that of pleasure is by the Greeks called the Elysian fields. Error taught by

2. The heathen philosophers were the first preachers of that doctrine. Thales, Democritus, the Stoics, and Plato, taught, that as God was a Spirit without a body, so souls must leave their bodies entirely, before they can be joined with God. Philosophers. Doctrine of

3. And Hermes saith, that the soul is immortal, therefore saith he to me, thy grandfather Æsculapius, the first inventor of physic, hath a temple on Mount Lobia, there lieth his worldly man, his Hermes.

body, but his residence, his soul, is gone up to heaven, helping all sick persons by his deity, as he did before by his physic.

Plato. 4. The soul only is man, (say the Platonites) the body is but the case or cover to it, and Plato, with the Chaldean philosophers do all so teach, that all souls were made together, and afterwards were sent into bodies, as into so many dark lanterns.

Oregan. 5. Oregan, a philosopher of Christianity, in the time of the Ten Persecutions, was much taken with this platonical notion, therefore, saith he, according to the carriage of these naked spirits before they were embodied, there were prepared answerable mansions for them.

6. That such a soul that had walked with God acceptably was put into a fine prison, and was clothed with an elegant and amiable body, but that soul that had provoked and displeased its creator, was put into a darker dungeon, into a more obscure and uncomely body.

7. This Oregan is as dark in this doctrine, as the heathen, and if any scripturian professor produce this Oregan, as a good witness for them of the soul's immortality, let them be answered thus, that Oregan by me is not owned as any true minister, for he was a philosopher first, a scripture professor, and a christian by profession in the second, and an apostate in the third, for he could not suffer for his faith, but offered incense to the Emperor's gods, abjuring the faith of Jesus, and though it is said he repented afterwards, yet I own not that repentance of any efficacy. But to the matter in hand.

8. I find all professors in a manner, in as great darkness as was Oregan abovesaid, for they will have

the soul to be immortal, as well as he, and that every man's soul is made in heaven.

9. But whether they be made altogether, or some at one time and some at another, as bodies are got by carnal copulation, so souls are made and fitted for those bodies, and infused into them from above. I say it matters not for the one or other of those two points, they all of them teach yea all the churches of Europe.

10. So from hence I find there is as pitchy a darkness spread over the hearts of professors of scripture as ever there was upon the heathen philosophers, nay, their darkness is greater and their sin is heavier, for though they own the letter by their reason, yet their reason condemns the spirit of it allways, and sometimes the letter itself, when it crosses a principle of their dull philosophy.

11. This I know to be true, for I heard a priest of the nation, once blasphemously say, speaking of 1 John chap. 3, verse 9th, that that scripture, as to the literal sense, was a lie. Blasphemy.

12. Angelical reason is lofty and proud, and though the law was given to be a rule to reason, and the letter its guide, yet reason will rule it, by making its own blind born reason the standard of truth; so then the spirit of reason slays the spirit of the scriptures and makes the scripture fruitless yea, a nose of wax to turn it into the doctrines of men, grounded on natural wisdom.

13. Nevertheless many of these doctrines and principles that are held forth by reason are contrary to reason, and the soul's immortality is one, and this is a general error, as will more appear in the following discourse.

CHAP. II.

1. *Shewing the Cause of the Irrationality of the Soul's Immortality. What the Principles of the Magistrates Religion is. The Doctrine of Martial Men. What it is.*

The cause of this opinion.

1. IT were worth the knowing what should be the original cause of this general recorded opinion amongst the wise and learned of this irrationality of the soul's immortality; the resolutions being needful, therefore give me leave to unfold it.

The founders of this opinion.

2. The gods of the earth have raised up this principle in order to raise themselves, it first took beginning from Mars, the god of war; prowess, courage, strength, and valour, flowing from ambitious pride, must have some lively object to fix on for the encouragement of valour, and nothing could be found out fitter for the raising of monarchy or imperial power, than the principle of the soul's immortality.

Their power.

3. Therefore angelical reason being lifted up to authority through his wisdom and policy, he having a martial spirit, a Jupiter's dignity, and a Mercurian tongue, he can make his oration admirable, so that he is presently judged to have the spirit of the gods, and all are ready to proffer their service to him, as one ordained from heaven to make them happy.

And effect.

4. Now when angelical reason hath got power, then he plots how he might conquer others, and become sole lord himself; therefore having raised

an army he governs them as a god, and by his wise counsellors, and chief learned men, he preaches to them a double happiness, the first is, they shall be all gentlemen soldiers, and shall never want silver. A two-fold doctrine of martial men.

5. And till they come to battle, they mind no other doctrine than this,

Neither faith nor conscience common soldiers carry,
Best pay is right, their hands are mercenary.

6. But when they come to battle, then the general must, to encourage them to fight, preach the other doctrine of the soul's immortality.

7. And this was ever the practice as well as doctrine of bloody martial men, as history doth abundanly relate:

8. Josephus, (in his book of the Wars of the Jews) reports that one city of the Jews being besieged by the Romans, and being not able to hold out any longer, the chief governor, and a zealot of the law advised them all rather than to fall into the hands of the uncircumscised Gentiles, to lay violent hands upon themselves, and to become their own executioners. Inference 1.

9. And in order here too he made an elegant oration of the soul's immortality, and shewed them in that the soul could not die, but would, upon the death of the body, go immediately to heaven.

10. This doctrine or flesh pleasing principle had such an influence into their ignorant spirits that they all committed that bloody tragedy of killing themselves, each soldier run himself through with his own sword; the masters first killed their servants, then their children, then their wives, and lastly themselves. The fruits of false doctrine.

11. In fine, there was none left alive, ave two, who had hid themselves, as Josephus hath related.

Evidenced. 12. Several men hath made death fearless through a belief of this doctrine, one hearing an oration of the soul's immortality, threw himself down a rock, that he might kill death and run to the Elysian fields.

13. The Turks uphold their war with this principle, and so is all other wars upheld thereby, for as money is their pay here, so immortal glory, without death, must be their reward. But to proceed.

CHAP. III.

1. *Shewing the Opinion of the Heathen what the Soul of Man is.* 2. *The Opinion of the Professors of Christianity also opened, examined, and detected.* 3. *The Author's Description of the Soul.*

The two string music 1. I HAVING here touched the string of the heathen doctrine of the immortality of the soul, let me come to touch the other strings of their opinion, what the soul of man is, and see what music it makes, and let who will dance after that pipe.

Reason's doctrine of the soul, proved by 2. The soul, (said a magic, or sorcerer of the Chaldee philosophy) hath not its being from seed, neither conceives of corporeal mixtures, but as a spark from the paternal fire.

3. The Pythagorian and Platonist philosophers do hold forth a three-fold soul, whereof the one or two are wholly separated from matter or form. The first they call super-celestial intelligence, which is rationally pure, and that is God's ; the second soul hath a substance subsisting, but not of itself, and is capable of dissolution, by reason of its nature being subject to mutation, and so it perisheth ; and this, they say, is in all irrational creatures. 1. Pythagorian.

4. The third soul, and that which they place in man, they call an immaterial and incorporeal fire, being exempt from all compounds, say some ; others say, that it hath an ærial body, so subtle, that can neither be felt nor seen ; but both opinions conclude, that it is a ray or beam of the Deity, and is immortal ; but by what other more significant names to give it, they know not, being distracted in their definition of it. 2. Doctor More.

5. Democritus saith, it is of the nature of fire, dispersing itself into sparks and fiery atoms ; so say some of the stoics, as Zeno, and others. 3. Democritus.

6. Others have thought the soul to be nothing but air, as Diogenes ; others make it a spirit mixed of fire and air ; others say it is made up of all the four elements, but most exclude earth and water, because they are solid substances. Diogenes.

7. Others there are that having no satisfaction what the soul should be, do therefore conclude, that no man can tell what the soul of man is. Seneca, treating upon it, was in amaze, whilst he said, what other thing can I think it to be, but a God dwelling in the body of man. Again, saith he, no man can tell what the soul is ; the like said Cicero. Seneca. Cicero.

8. And the literal Scripturianists is in as great a stand, and that made a priest of these times cry out, Dryer.

most pathetically, saying, Oh! let man study, invent, yea search, the very inward of obscured nature, yet shall he never know what the soul is. O! saith he, this inexplicable wonder of that ray in thee, this emanation of the Deity.

9. I having shewed the opinion of the most eminent naturalists, I come now to view the doctrine of the Scripture professors in the several churches of Europe, and I find them all agreeing in the same principle, to wit, that the soul is a semi-god, being a part of his essence, as they say.

Augustine. 10. Therefore, say they, God is a spirit, and his nature is reason, and the soul of man is a spirit, and its nature is reason; so God made no difference betwixt them but this, that man's soul is clothed with a body, but God is pure spirit, without body.

11. Their spirits twist together, and are in union, and when the soul leaves the body, it turns into God again.

12. This is Quaker and Ranter like.

Applied. 13. O! foolish men, how can you once be so sottish as think that your soul is soul without a body; you would describe a thing that is not, nor never was; you may well be in the dark, and cry out with your brother, being required to define the soul, saith,

Reason unsatisfied. 14. O! yea men, why do you require me to unfold that, I know not? Can a man dissect an atom? Can he grasp a flame, or hold the wind in his hand?

15. Sure I am (said a Minister of the Church of England) I have a soul, but what it is I know not.

Their doctrine confuted. 16. Is this a man fit to preach life to another that knows not what his own life is, nor of what matter he is made of himself? Man would turn his soul out of his body to know it, when he cannot know it whilst

within. He must go to school to a dead soul, that will not learn of a living body.

17. Nevertheless, though these men do confess that they know not what the soul is, yet some of them pretend to know what God is, and for others that acknowledge they are at a loss to find out what the spirit of God is, yet are they so proud as that they will not admit any other man to know what God is, because they do not know him themselves.

18. But you, chosen ones, who have been educated up in the faith of this Commission of the Spirit, do know, that as the souls of the men of the world naturally are a fiery spark of reason, whereby they desire to pry into the heighth and depth of all things;

19. So likewise the souls of the seed of Adam are a fiery divine spark of faith, whereby they discern the glory of God, both as to his form and nature. A divine doctrine.

20. Again, though the souls of the select seed are made up of the divine nature, yet are they not wholly divine; but that divine life hath mixed itself, or been mixed with a nature taken out of the dust, and this makes still but one soul, although distinguished by its several properties, earthly and heavenly, human and divine. Doctrine 2.

21. And although this earthly in the divine life hath contracted to its nature the spirit of reason, by adhering to a suggestion and making trial of a glorious pretended show of excellence, yet hath it still but one soul, though of contrary voices, and the soul is either good or bad as the voice carries it. Examined.

22 Therefore man's soul hath its denomination from the ruling voice, or predominate property.

23. For that nature, seed, or spirit that is under government, is not accounted lord; for a house is not Proved.

called by the name of the servant, but by the name of the master.

Illustrated. 24. Now by the government of this divine spark, man comes to be called the image of God, the seed of God, &c., which could not be in case they had not sprung from the divine nature, and participated of the breath of the divine and immortal life.

Unfolded. 25. Yet though the divine part of the soul be of the immortal seed, yet nevertheless it cannot be immortal, because it is made one essence with a body taken out of the dust.

26. Therefore it must either change to mortality, or change mortality to it; for mortality and immortality cannot dwell together. But of this bye-and-by.

CHAP. IV.

1. *Of the Soul's traduction.* 2. *The Foolishness, if not Blasphemy, of those that assert the Soul's infusion.* 3. *How Sin hath its original from the Will.*

1. THE most of the learned do hold the soul's infusion, yet hath there been here and there one that have gainsayed it, and maintained the soul's traduction; as Augustine for one (though wonderful dark in other things), yet chides with Hiram for his peremptoriness against the soul's traduction.

2. For this Hiram, through devilish zeal, pronounced a present curse to all such as hold the soul's traduction.

3. But Augustine knew not how to deal with the Pelagons, who denied original sin, had he not held to the traduction of the soul; yet Gregory the Great held it to be a question that cannot be determined in this life; but then Tertullian doth hold for the soul's traduction, yet denies the soul's mortality. But most of those that held the soul's traduction, hold the soul's mortality.

4. But the other principles being in fame with the great men of the earth, not one who looked for honour would own the soul's traduction, but especially its mortality; for such would have eternal life, without death. But to proceed,

5. All or most of the learned as aforesaid, do hold the soul's infusion. Now give me leave to be so bold as to argue with you thus: you say man gets the body, but God gives the soul. Their doctrine confuted by

6. Now do you think that God hath nothing to do but to watch man's carnal actions, and join himself with every one when in the fleshly act of copulation? 1.Argument.

7. Must he help to beget every child to life, and as soon as a man hath parted with his sperme, then God must part with his spirit into that sperme; and worse than this still, for God must be co-partner with every lustful devil at or in the begetting of a bastard, for he must come in and join issue, or there would be no bastard? 2.Argument.

8. O! you wretched world, what would you make of your God, who is of purer eyes than to behold iniquity? Would you have him to give you a soul to work iniquity? 3.Argument.

4.Argument. 9. Again, if God infuse into the babe a spirit or soul, then whether is it by breathing it into the babe, or massy flesh, as he did to Adam's body of dust, or by making the soul before, and at that interim sending it down (I know not how) to enliven and animate that body?

5.Argument. 10. Moreover, whether is that a good soul or a bad? If it be a good soul as Adam's was, how comes it to sin? If you say by Adam's fall, that cannot be; for if Adam had not power to generate the soul, as well as the body, then is there not one soul related to Adam, for they came from heaven, as well as Adam's, and so was perfect in their formation as well as Adam's; and if they had not of Adam's spirit, then could they not fall in Adam.

6.Argument. 11. Furthermore, if this were so, God would never finish the work of creation; the world would have God to be restless, after his six days work; they will not grant him an everlasting Sabbath of rest from the work of this world's creation, but every time a child is born, the question is, what hath God sent? What, hath he made a boy or a girl?

12. Hence comes this principle in their babe's catechism, from the question, who made you? The answer is, God made me, as if they were made a part from Adam, when as all the children of God were undoubtedly made in Adam, and so do proceed through his loins, by course, through generation, and not by creation.

7.Argument. 13. Again, if you blind guides say, that sin only come in by the body, then must I tell you, that that cannot be; for what can a lifeless body do? Can a man breath that hath no soul? And can a body sin, that hath no life? What is sin but life, and a fiery life too, drawing upon itself the body of death?

14. As the soul cannot live without the body, so the body cannot sin without the soul; nay, it is the soul that is the man; it is the soul that sins, yet the soul could not sin without the body, because it is inseparably united to the body. 8. Argument.

15. Wherefore by reason of this near union, what the body doth, the soul doth; and what the soul willeth, the body doth, the soul being of power to turn about its body, and the act of the body is the soul's will, and to be counted the soul's act, when nothing doth resist the will. 9. Argument.

16. But if a bodily action be done, whether it be good or evil, and in the doing had not consent of the innermost will of the soul, then the action is forced, and so not reckoned or counted the action of the soul; as for example, 10. Argument.

17. If a virgin be deflowered by a man, and be forced by strong hands, against the will of the soul and power of her body to preserve herself, this is not to be accounted a sin, because it had not the soul's consent, &c.

18. Again, as aforesaid, the soul is the life of every action, for nothing acts but life and soul; it is the soul that walks, that talks, that eats and drinks, that sleeps, that wakes, that lives, and dies; and it is universal in every part of the body of a perfect man; so that a man cannot be touched with the point of a pin in any place, but his soul feels it. 11. Argument.

19. Furthermore, if the soul come into the body immediately from heaven, how comes it to be capable of sin? Will you say, as some do, that it is by imitation? then prove this; and lock up a child in a room, and withhold him from the sight and hearing of evil, and see whether time will not cause the seed of evil to bud. Now from whence doth that spring? 12. Argument.

20. If you know not, then, you simple prelates, go and learn of the Jewish Rabbi; who, being asked when wicked imagination entered into man, answered, at the very hour of formation.

21. And have you not read, or have you forgotten what David said, that in sin had his mother conceived him?

CHAP. V.

1. *Shewing that no Souls are made without Bodies.*
2. *Of the Creation of Adam and the Angels.*

Preface. 1. I COME now to shew the nature and original of the soul; this doctrine is the cognoserey ebsom, know thyself, which all the wise philosophers were at a stand at, as I have shewn.

Doctrine. 2. Now you, who are enlightened in truth, do know that the Creator never made souls without bodies, neither in heaven above, nor earth beneath; but they were always made one individual essence, that so it might appear a distinct living creature, for God and man to behold; for the nature of a spirit is invisible, and therefore it must have a body, otherwise it could have no sensible being.

Proved. 3. Therefore when God made Adam, he formed his body of dust, then breathed upon it, with a powerful word, and immediately Adam quickened into a living soul.

4. Now by faith in Scripture we find, that Adam's soul was never sensible of itself, until it was completed in its body; and though it was the breath of immortal life, yet was it capable to become mortal, because it was now one essence with a body taken out of the dust.

5. Now this dust that Adam's body was of, had in it the life of the four elements.

6. Again, through Adam's fall, all his seed have contracted a third nature into their spirit, which is the angels' rational of understanding, but they had better to have been without it, for by it we learn to do evil; as also from the earthly nature, man becomes corrupt, and full of putrefying sores, both within and without. Doctrine 2. Use of humiliation.

7. Again, when God created the Angels above, he gave life to them by words of faith, but breathed no faith into them; for all the Angels were made by one word speaking, and they were not made spirits without bodies, but bodies and spirits together. Doctrine 3.

CHAP. VI.

1. Of the Law that Adam was created under. 2. Of Sin and Death, and when they entered.

1. IT is written, In the day that thou eatest thereof, thou shalt die; now this Scripture shews that death entered upon sin. It is as much as if the Lord had said,

Doctrine 1. 2. If thou eatest of this forbidden fruit, death shall enter into thy nature, thy whole nature, thy divine part, because it is polluted; so that thou shalt become a poor mortal creature, loaded with the infirmities of sickness, hunger, cold, pain, grief, and sadnesses, with many other frailties, as the fruits of death, and the forerunners thereof.

3. Now when Adam had broke this precept, immediately death entered into his whole man, with its seal of shame and horror, fear and trouble, which made him run to hide himself.

Doctrine 2. 4. But the glorious Creator, through his mercy to his own seed, put a stop to Adam's fear by a gracious promise, that the seed of the woman should bruise the serpent's head; which was as much as if the Lord should say,

Inference 1. 5. Fear not, Adam, I will have mercy on thee, though thou hast broke my law, and incurred death; yet shall it be but death natural, with sickness, sores, hard and painful labour, with persecution for thy faith's sake, which I will ensure to thee and to thy seed.

6. Therefore to that end, I will become seed myself in mortal weed, that I may deliver thee from thy mortal frailties, and from thy sin committed. Inference 2.

7. And I will be even with the serpent for deceiving of thee, and defiling of thee and thy seed; and though he persecute thee even to death, yet is it but the death of the body, that is, but a natural death, and death natural thou art to undergo. Inference 3.

8. But as for the serpent and his seed, I will inflict upon them an eternal death; this shall be the bruising of their heads, when as thy death is but the bruising of the heel, because it is but temporal. Inference 4.

9. Thus you that are my friends, by faith in the Scriptures, may see, that the seed of Adam are to undergo but one death; but the seed of the serpent do undergo two. Application.

10. For as Adam and his seed do pass through a natural death into eternal life, so on the contrary the serpent and his seed do and will pass through the first death into the second death, which what it is, will be shewn in the Seventh Part of this Treatise.

11. I having now shewn that death entered through sin, upon soul and body, I come now to declare how that they are both but one living and dying essence, and that the one cannot be without the other; but life to one, life to both; death to one, death to both.

CHAP. VII.

1. *Several Arguments to prove that Man begets the Soul, as well as the Body.* 2. *Two great Scripture Objections answered.*

Preface. 1. IT is one of the simplest opinions in the world now to believe, that when a child is conceived in the womb, through mixture of seeds, that the parent only gets the body, and God only infuseth the soul.

2. How blind is the learning of reason in the knowledge of itself; if men did but understand the Scriptures, and had faith to believe them, they would find, that the body and soul of man is but one living and dying essence, proceeding from man's nature, by virtue of the word of the Lord, in the creation of Adam and Eve.

Gen. 1. 28. Opened. 3. Therefore it is written, Be fruitful and multiply, and replenish the earth. Now, if Adam had but begot the body, and not the soul, how could he have replenished the earth with people, or what fruitfulness had been from his loins?

Inference 1. 4. Now if nothing but massy flesh, or some stupid senseless matter, wherein was neither life nor motion, or any thing as would produce or quicken into life, issued from it.

5. Had this been so, then Adam had been no better, if so good as a picture drawer, filling and

replenishing the world with images of man and woman, but no life or breath through the nose; then might it be said as it was to a picture, very artificially drawn, O what a scull is here, but no brains within.

6. But mind the Scripture, it is written, and Abraham took Sarah his wife, and Lot his brother's son, and the souls that they had gotten in Haran, and went for to go into the land of Canaan, see Exodus 1, 5: and Acts 7, 14.

7. Again it is written, that all the souls that came with Jacob into Egypt, which came out of his loins, were in the whole sixty-six: here we see that souls came out of their loins as well as their bodies. Gen. 46. Inference.

8. But to this, reason replies, saying, souls are there put for persons; O blind reason would you have persons without souls? what is a person but a substance? and what is a substance without a soul; is it any thing but a lump of senseless matter? Objection. Answer 1.

9. Again, what is reason but an acuteness and quickness of conceiving? whether words bear a good sound or signification or not, and from your reason, then consider thus much, to wit, that that which our translation calls body, the Greeks, (as the learned in that tongue say) calls soul. Answer 2.

10. As Numbers, chap. 6, verse 6, there it is said, he shall come at no dead body; so Levet. 19, 28, and in Judges, chap. 8, it is said, that Gideon had seventy sons of his body begotten, that is, of his whole man body and soul, for a dead body cannot get a living body or soul, as Job saith, chap. 19, verse 17.

11. Wherefore then the body and soul being but one essence, it must needs follow, that what is attributed to the one, belongs to the other, as when it

is said, mortify the deeds of the flesh, or deeds of the body.

Doctrine 1. Inference. 12. Again, it is said, that by virtue of Christ's resurrection many dead bodies arose out of their graves; did therefore their bodies arise without their souls, I trow not?

Objection. 13. But reason will still come rushing in with that Scripture of, fear not him that kills the body, but fear him that kills the soul, &c. But to this I answer.

Doctrine 1. 14. Now the meaning of this place, as to my faith, is no more than this, viz. fear not him that can do no more but kill or put to death this natural life, or mortal body, for as Paul saith, there is a natural body, and there is a spiritual body, and their glory differs, &c.

Proved. Heb. 12. 9. Opened. 15. This doctrine also opens that other objection, and brings it to this sense, namely, Heb. 12, 9. we, said Paul, have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much more be subject to the Father of Spirit and Life?

16. Now is not the meaning here of thus, namely, that our natural life and rational being is from the fathers of our flesh, or natural life, and this reason and flesh of ours which was their own seed, they did correct by stripes, for their pleasure, but the father of our spiritual, or new begotten life, corrected us for our profit.

Doctrine 2. 17. As if the Apostle should further say, let us submit to correction from the father of our new created or renewed light, life, and spirit, for he doth it in love to ourselves, he will not let us lie dead in tresspasses and sins, and had rather preserve us in brine, then let us rot in honey.

18. For as fire refines gold, so affliction purifies the heart, and makes faith to shine ; therefore murmur not at affliction, it is but the purging out the old learned lust of worldly honour, which your fathers of your flesh never corrected you for, but rather bred you up in it, together with morality and manners. Proved.

19. Now, therefore, you were willing to submit to your fathers of your natural life, by which nature you were but the children of wrath as others, for that spirit of divine faith in you died in Adam, and it wanted a quickening ministry to make it capable of life. Proved.

20. And now, even now, hath this quickening ministry sounded in your ears, and awaked you from death, so that now you have found God to be your father, yea, the father of your spiritual life, by my ministry. Proved.

21. Therefore by how much more this spiritual life is better than your old carnal life ; by so much more are you bound to submit to his fatherly correction, it being done for your eternal good. Proved.

22. Now having shewed that man begets the soul, I shall now proceed to show how that man's soul is mortal, in a mortal body, and must die this first death as aforesaid. Conclusion.

CHAP. VIII.

1. *Shewing that no Man's Soul can escape Death.*
2. *That the very God-head Life in Christ did die.*
3. *Clear Evidence of the Soul's Mortality.*

1. THAT there is no man living that can preserve his soul from a natural death is certainly true; for if the Lord of Life himself did die, or pour forth his soul unto death, then how is it possible that the sinful soul of man shall escape death?

Doctrine 1. 2. Now the Scripture is clear that Christ's soul did die, and it is certain that redemption to eternal life could not be had without the death of the God-head spirit.

Proved. 3. Because the offering and atonement that was made for the sin of the elect, must on necessity reach so far as to be answerable to the offence, else pardon could not be had, therefore an eternal offence required an eternal remedy.

4. For the sin was against an eternal majesty, therefore there was no way to expiate sin, or to satisfy the cry of the guilt in men's consciences, but by the death of the eternal God.

5. Therefore God made himself capable to die, by uniting his God-head spirit with pure human flesh.

6. But no more of this here, for blind reason can not endure to hear that the soul should die, much less that the Lord of Life should, but the seed of faith are satisfied in it.

Doctrine 2. 7. But for proof that the soul of man doth die,

the souls of Abraham, Isaac, and Jacob, yea, and of Adam and Eve are dead, yea David is dead, the Apostles are dead, and in the dust of the earth.

8. It is said of those, they died and gave up the ghost, and were gathered unto their people; it is not said that they went to heaven. Inference 1.

9. It is said of David, that he slept with his fathers, and was buried in his city; it is not said that he went to heaven, but on the contrary, the apostle said, that David was not ascended into heaven; Christ's soul was ascended, but David's remained in the grave; Christ was but three days in the grave, and saw no corruption, but David did see corruption. Inference 2.

10. Moreover David himself was well instructed in the soul's mortality; therefore, saith he, Psa. 90, thou, O Lord, turnest man to destruction, and sayest, return yea children of men, for a thousand years in thy sight are but as yesterday. Doctrine 3.

11. Again, Psa. 30, David desires that his days may be continued, to the end that he might praise God, knowing that he could not praise God in the grave; therefore said, that he would praise God whilst he had a being, for when I go down to the pit, shall the dust praise thee. Proved.

12. As if he should say, Lord let me live, that I may worship thee, for death cannot celebrate thee; I must die, and if I remain in the grave a thousand years, yet it is but to thee as yesterday, nor unto me in death will appear more than the watch of a night, although while I am living the time doth seem long. Further explained.

13. O therefore let me live, that I may praise thee, because in the grave there is no remembrance of thee, the dead cannot praise thee.

14. The very same faith is manifested by good King Hezekiah upon this occasion, the Lord sending his prophet to him, to tell him he should die and not live; upon which message the king turneth him unto the Lord, and prayed, saying, remember me, O Lord, how I have walked before thee with an upright heart, &c.

15. Now when the King was recovered, he saith thus, I said in the cutting of my days I shall go to the gates of the grave, but the Lord hath spoken to me, and done it; O Lord, by these things doth men live, and in all these things is the life of my spirit.

Doctrine 4. 16. For thou hast in love to my soul delivered it from death, the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot pray or hope for thy truth, the living praise thee, as I do this day.

Inference. 17. Thus we see that these two kings were of the faith of the soul's mortality; see for further proof, Psa. 42, 2, and 17, 15, and 89th, and 48th verse, David in this verse asketh a question, saying, what man is he that liveth and shall not see death?

17. David answereth to this question, saying, by way of query, shall he deliver his soul from the hand of the grave, shall not his soul sleep in the grave, as if he should say, answer me to this.

Applied. 18. You that are of opinion that the soul never dies; is not this your opinion vain and ridiculous? for every soul is mortal and must taste death; there is not one that can deliver his soul from the power of death, or the grave, but must if it be tainted with sin, it must see corruption.

Doctrine 5. 19. I myself must die and see corruption, but my Redeemer shall see no corruption, for by faith I see him go up with a shout, having overcome death, his

life being too strong for it; death could not hold him under, but he hath led captivity captive, and will give gifts to men, which will assure us that he will raise us from the sleep of death, and give unto us eternal life, joy, and glory, in his appointed time. Therefore shall our souls rest in this hope.

20. Thus we see that David was acquainted of the doctrine of the soul's mortality, yea all the Scriptures are full of proof hereof, and it being so full, to prove it therefore will I the more dilate upon it, and give it you my spiritual friends, as I have learned it, in twelve evidences, strong and powerful, drawn from the Scriptures of truth. Cleared.

CHAP. IX.

1. *Shewing how Death attends on Sin.* 2. *That Scripture opened, that saith, that every Sin is not unto Death.*

EVIDENCE THE FIRST.

1. EVERY soul that sins shall die, saith the Scripture, sin is the author of death and gives strength to death to annihilate life; obedience to sin brings obstruction to life, by death riding upon all life, in that all have sinned; he that can clear himself from all sin, may free himself from all death; but who can do this? not one from the dark Papist, to the light Quaker. Doctrine 1.

Illustrated. 2. It is written, that Adam was made a living soul, but Christ was made a quickening spirit of that soul.

3. Now there is a two-fold quickening of the elect, as I conceive, the one is a quickening it from the death of sin, and the other is the quickening it from the death of nature.

4. These are the two resurrections the Scripture speaks of, and blessed is he that hath part in the first, of such a one, the second death hath no power.

5. Now where the Scripture saith, that every sin is not unto death, that is meant the second death.

Doctrine 2. 6. The same meaning hath that Scripture, that saith,

Explained. he that believeth in me shall never die, that is, he shall never die a second and eternal death; the same meaning hath that place, that saith, he that eateth of the bread of life shall never die.

Cleared. 7. Now compare this with John 11, where it is said of Lazarus, that though he were dead, yet should he live, and of that Scripture that speaks of eternal life abiding in them, and it will be made clear that assurance of eternal life is looked upon as eternal life itself, because it knew nothing could prevent it.

Proved. 8. Therefore it is that some Scriptures intimate an immediate glory after death, because faith lives in eternity, and so links time and eternity together, because there is no time to the dead, but the next thing after death is judgment.

9. Therefore though a soul should lie in the grave five thousand years, or more, yet at its resurrection it is not sensible of any time it hath lain there, it will appear to it but the minute of an hour; in life there is reckoning of time, but in death there is no remembrance.

CHAP. X.

1. *Shewing that Christ's Soul did die.* 2. *The brute Beasts wiser than Man, for they fear and decline Death.* 3. *Innocent Nature doth naturally fear Death in the Saints.*

EVIDENCE THE SECOND.

1. SECONDLY, if the soul of Christ did die, ours' must needs die; but Christ's soul did die, 'tis proved Isa. 53, 10. There it is said, prophesying of Christ, that he should make his soul an offering for sin; and the Apostle Paul affirms the same, saying, that he was offered up unto death through the eternal spirit; and Christ said as much, when he said, he had power to lay down his life, and power to take it again 2. Argument proved.

2. This life that was laid down was his God-head life, and therefore it is said, that God purchased his Church with his blood; and when he was near his sufferings, it is said, that his soul was heavy unto death. Proved.

3. Now, then, if his soul could not have died, why should it be heavy unto death? It is not said that his body, but his soul, was heavy unto death, although the Lord Christ's death, proved death's death, yet was it a dreadful cup to innocent nature. Inference 1.

4. There is no pleasure in wrestling with death; if Inference 2.

death did not take away life, there needed no care of life, nor fear of death, and this is the way to be desperate; for the devil will fight and kill, and be killed, and yet his soul shall not die; there is pleasure in fighting and killing, without losing of life. This is a mad principle, none mader in bedlam.

5. But to the matter aforesaid. Every thing naturally declines death, as destructive to life; the ox, the cow, the ass, and the mule are all sensible of pain, and so consequently afraid of death, and fly from it.

Inference 3. From false opinion.

6. But now there is a people of reason, and yet nothing more unreasonable in this; for amongst the multitude, there is a multitude that bids defiance to death.

Inference 4. Of false opinion.

7. The blind, fleshly, carnal man, that wears a sword of steel, stoutly struts about with it, and counts that man a bastard, and a dastard, that will not murder and be killed without fear of death.

Inference 5. Of false opinion.

8. And the spiritual zealots, or angelical devil, bids defiance to death likewise; therefore if death will not come to him, he will run to death, he will to prison, to fire, and faggot, when he needs not, into dungeon or death, because death will not kill him; it will but do as the stroke of the steel upon a flint, fetch out the fire; it will but by one stroke upon his body, fetch out his soul, and carry it straight to the Elysian fields, to heaven, into Lazarus's bosom, as he imagines.

Inference 6. From true opinion.

9. But a saint that hath his understanding enlightened to know the nature of life and death, he fears and declines death as much as in him lies, because it is the annihilating of all life; therefore shuns it when it can with a good conscience, and that is when for its profession of faith it comes to this point, as that money or innocence will deliver it.

10. But if it will not, then must it arm itself with patience, and comfort itself by looking upon the recompence of reward, and as faith took away the fear of eternal death before, even so this its patience and suffering, and the recompence of reward hoped for, will help to exterminate fear of this temporal death in some good measure.

11. Again, if innocent nature did not naturally fear death or persecution for its faith, then would not the Lord have given so many exhortations to his children not to fear, as fear not, thou warm Jacob; fear not, my little flock, it is your father's pleasure to give you the kingdom. Inference 7.

12. Moreover, to prove further that Christ's soul did die, and that it was his whole life, both divine and human; now if it was but the human life in Christ that died, then comes redemption in by man. Doctrine 2. Inference 1.

13. Can a finite life or a man's human soul be able to bear upon his shoulder the infinite weight of all the sin of the elect, the iniquity of all was laid upon Christ; therefore he must needs be God as well as man. Every sin is as a talent of lead, yet the Lion of the tribe of Judah had the strength and power to unburden us thereof, being the Alpha and Omega, blessed for ever; Amen. Inference 2.

CHAP. XI.

1. *Shewing that the Reward of well-doing is not given till the Resurrection-day.* 2. *Of the Book of Life.* 3. *How that Christ and the Crown came both together.*

EVIDENCE THE THIRD.

Doctrine 1. 1. THIRDLY, that the souls of the saints do not go to heaven until the Resurrection, it is evident, because the Scripture saith, that the reward of well-doing is not given until the great day.

2. Now the great day is not when a man dies, but it is at the day when all shall arise from death, and this is at the end of the world. Then comes the Lord Jesus Christ, the saints' God, to give reward unto his servants.

Proved. 3. Therefore it is written, Revel. 22, 12. Behold I come quickly, and my reward is with me, &c. Here we see every man will have his reward given him when Christ comes, and this is according to that saying concerning the talents given, that after a long time the Lord cometh, and reckoneth with them.

4. This long time was until the end of the world, and the reckoning day the Resurrection day. Then will he reckon for the one talent of reason, by the law in its seed.

5. And with the other that had his talents of grace,

and will crown his own gifts with a Come, ye blessed of my Father, or God-head Spirit, inherit the kingdom prepared for you.

6. Now, can any man that hath but sober reason, believe that those were in heaven before in their souls? and now their bodies were to come and inherit, seeing he speaks of their works of mercy, and now gives rewards for it.

7. Again, what reward soever the saints have promised them after death, yet the Scripture doth not say that any is given until the end of the world; according as it is written, Be thou faithful unto the end, and I will give thee a crown of life. Proved.

8. Now this crown of life is given at the coming of Jesus; therefore, saith Paul, we shall reign in life by Jesus; death shall be swallowed through life. Rom. 5, 17. 2 Cor. 5, 4. 1 Cor. 15.

9. Again, said Paul, our life is hid with Christ, and when Christ shall appear, then shall we appear with him in glory. Our life is hid, saith the Apostle. Col. 3. Opened.

10. This is a comfort to the saints, that though their lives will be dead in themselves, yet they are alive in Christ's breast, and hid there; all their life, crown, and glory lays hid in Christ.

11. Here is the Book of Life, where the saints' names are written; from hence it may be said, that the elect are dead and alive at one and the same time, being dead whilst in the grave, not in tanto, but in toto, although alive in the memory of Christ, which is the Book of Life, and the white-stone, and their new name written in it, makes them to see their names in the Book of Life, and so through death, see eternal life. Proved. Largely.

12. This doctrine is a standing truth, however it Illustrated.

be slighted through the whole world, for the world will not have patience, but would run to heaven, each and by himself, whether Christ came and call or no.

13. They will not stay for Christ; they will go another way; they will not enter in by the door, but they will climb up like thieves and robbers, and steal into the house whilst the master is asleep, or at least whilst his select are asleep.

False doctrine discovered.

14. Reason is in haste; it must have heaven not in the Lord's time, but in its own; at a beck, its soul would be in heaven before its bones be cold; for when its body can live no longer, then the soul takes wings and flies away like a bird, and gets into heaven in a moment, and gets into heaven before it is aware it knows not how it came there.

15. Yet, notwithstanding, could hit the way when it was dead, but knows not the way when it was alive, so that it can, as it imagines, do miracles when it is dead; no sooner dead, but it will have the crown of life, and yet it hath no life.

16. But the faith of the elect, and the truth of the Scripture teach otherwise, as is before declared, and as hereafter follows:

2 Tim. 4. 8. Explained.

17. Paul waited for a crown, for he said there was one laid up for him, yet did he not expect to wear this crown until the day of the Lord's appearance; so Peter saith, that when the Chief Shepherd should appear, then the believers of him should receive a crown of life, but not before.

18. Wherefore, then, from hence we learn, that Christ, and the Christian man's crown, comes both together; for when he comes, then doth he give reward to his servants, both small and great: then they that have lost their lives, shall find them; and they that have suffered with him, shall reign with him.

19. Behold, all shall be made happy together; they that died a thousand years since, shall not be made perfect without us, who live under this Commission of the Spirit.

20. So that the saints must have patience awhile. and wait for the coming of their Lord, and when their Lord cometh, then their crown of life and glory cometh; so come, Lord Jesus, for our souls waiteth for thee; Amen.

CHAP. XII.

1. *Shewing when all Reprobates receive their Rewards.*
2. *A Reason given why Soul and Body must enter both into Torment.*

EVIDENCE THE FOURTH.

1. FOURTHLY, as the souls of the saints do not go to heaven till the time beforesaid, even so the reprobate seed do not receive their reward until the end of the world. Doctrine 1.

2. Their souls do not go to torment till their bodies go with them; for as they sinned together, so they must suffer together, and therefore it is that the sentence is passed against them at the latter day in these words, Depart from me, ye cursed, into everlasting fire. Proved. Doctrine 2.

Inference 1. 3. Mind here, and you will find, that whenever the wicked are bid to depart into everlasting fire, doubtless they are there to remain to eternity, and so made incapable of ever coming forth again. Their souls do not come forth to fetch their bodies thither; after they are there, there is no coming forth.

Inference 2. 4. Therefore, as long as the wicked do live, they are treasuring up wrath against that day of wrath; now this wrath is in treasuring up as long as the world remains, and at the end thereof, the phial of God's wrath will be full, and in one day will it be poured out, and then will it hold pouring to eternity, as will be shewn in Part the Seventh.

Inference 3. 5. At the end of the world, the soul and body enter together into eternal torment; they entered into death and the grave together, and they will be raised together, and eternally suffer together, with weeping and wailing, and gnashing of teeth.

Inference 4. 6. The measure and nature of torment is not measured forth till that day, and then is it proportioned according to the strength of sin; as it is written, Revel. 4.

7. When the Lord descends from heaven, then with flaming fire, he will render vengeance, and not till then; for that is called the great day of his wrath, and it is called a great day, because it is the day of recompence and reward.

Conclusion. 8. This is the great day of his wrath to the one seed, and the great day of his love and mercy to the other. This is the all-saints day, and the all-souls day; this great day is not to be found in the Roman Calendar; that is but the mock day, but this is the marriage day to the one seed, and the mourning day to the other.

CHAP. XIII.

1. *Shewing that there is no Separation of the two Seeds till the End of the World.* 2. *Of the Manner of the Separation.* 3. *The Saying of the Apostle of Soul, Body, and Spirit, opened.*

EVIDENCE THE FIFTH.

1. FIFTHLY, a further evidence of the soul's mortality is this, because the Scripture saith, that the elect and reprobate are not severed one from another, until the Lord and his Angels come, which will not be till the end of the world. Doctrine 1.

2. This earth is like Peter's net—it holds both good and bad in it till the Resurrection-day, and then the separation is made betwixt the goats and the sheep, the wheat and the tares; let both grow together till then, saith the Seedsman of Heaven, and Great Shepherd of his sheep. Proved by several Arguments.

3. Pluck not up the tares (saith he), lest you pluck up the wheat (saith the Great Gardener unto his Apostles), whom he made gardeners also, and dressers of his vineyard.

4. As if the Lord should say, this world is like the husbandman's fields, having in it two several seeds, and as the husbandman doth weed out the tares from his wheat, and burn them (they being fit for no other The doctrine illustrated,

use), and the wheat, when ripe, he carefully gathers into his barn; even thus shall it be with the two grand seeds of faith and reason, in its season, which will be at the end of the world.

and

5. Now you, my friends and servants, your office is not to reap, but to sow and to plant; but you are to be reaped yourselves, and your plants, which you have nourished, when I and my Angels do come; you are now assigned by me to dress, to water, to cherish my plants, and settle my vineyard, until such time as it is completed into full number, and so made ripe.

continued.

6. Moreover, you are to cut down the tares that are in the way, making opposition to your labour; you have my sword, with two edges, the one of them edges serves for that use, but you are not to gather all in bundles, so far as to cast them personally into hell-fire; for you cannot discover them all, but some of the tares may seem to be corn while in the blade, and also for a time after, till the sun come and discover it.

Powerfully proved.

7. Besides, all the wheat cannot be discovered by you; you cannot sound every man's work or heart to the bottom; also, you cannot raise yourselves from death, for there will be no gathering of the wheat nor tares till they be cut down; therefore both must grow together until the harvest be ripe, and fall together, and lie and be mingled together in the dust.

Isa. 53. Opened. 53. 9.

8. I myself must make my bed with the wicked, and so must you; but I shall not there stay to see corruption; I shall arise from my death in three days, and ascend to my glory, to prepare places of glory for you; but you must have patience awhile, and as David did, see corruption; but at my appointed time I will come again, and bring my Angels,

who are my reapers; then shall the separation be made. Have patience awhile; I have told you all things—have patience—let both grow together till the harvest be ripe.

9. Thus we see, first, who separates the sheep from the goats; secondly, when the day of separation is; and lastly, the place where it is. Now observe it is said, he will at that day gather the elect from the four parts of the earth.

10. Now, how could this be, unless they were found in the world? If their souls had been in heaven, they needed no gathering; neither could there have been any separation then, but the separation must have been before; neither can it be meant that bodies now should be separated, and souls separated before. Doctrine 3. Inference 1.

11. For can any sober man imagine, that the Angels were to gather nothing but dead corpses without souls? [Can dust be elect that is not completed into a body of spirit and life?] Inference 2.

12. Is not the soul elect, or the principal part of election? As it is written by Peter, Elect (saith he) through sanctification of the spirit, and belief of the truth. Now what is that which can believe truth but the soul?

13. Election lies in the seed, and the seed completes itself into form, through its invisible life, making both soul, body, and spirit into one living and dying essence.

14. Therefore it is that the Apostle prays, that the soul, body, and spirit may be kept blameless unto the coming of the Lord. Here observe two things, Doctrine 4.

15. First, that the soul, body, and spirit are in one essence, and so but one man and one elect, as Father, Explained.

Son, and Spirit is but one single essence, being God-man, blessed for ever.

16. Secondly, we see likewise, that this soul, body, and spirit is to remain here in or upon this earth
Proved. until the coming of the Lord, as aforesaid; for mind, if so that the soul could have gone to heaven without its body, why should the Apostle have prayed for its being kept blameless till the coming of the Lord?

Inference 1. 17. If so as it went to heaven, it needed no praying for any longer than the death of the body, for it cannot be, that a soul should be faulty after it is immortalized in heaven.

Doctrine 5. 18. Moreover, the Lord comforted the Apostles by telling them, that after he had prepared thrones for them in heaven, and made all things ready, he would come again to fetch them to him as aforesaid.

Inference 1. 19. Mind here, Christ doth not comfort them by telling them that their souls should presently follow him, but ordered them to wait for his coming, and abide his leisure. Lie down and rest in peace, for both must grow together till the harvest were ripe.

Application. 20. Thus we see no going to heaven till Christ come again to gather his elect; the saint and sinner remain in or on this earth till then; there is no purgatory or third place, but when dead, saint and sinner lie quietly in the grave together.

21. Because their spirits are quenched, or gone out, death making all equal; there being no pre-eminence in the grave, although elect and reject are crowded together, yet all is but inconceivable dust, and makes one heap until the Lord come.

22. Then that powerful God can tell how to separate them, notwithstanding their close union; yet though each seed, in its matter, be no bigger than a pin-head, yet shall quicken and come to life;

the Lord knows how to do it ; believe now and be happy then ; but have patience, for both must grow together, and lodge together, till the Lord and his Angels from heaven come, as abundantly beforesaid.

CHAP. XIV.

1. *No Soul capable of either Joy or Sorrow without a Body.* 2. *Several forcible Arguments to prove the aforesaid Doctrine.*

EVIDENCE THE SIXTH.

1. ANOTHER evidence of the soul's mortality is this, because that no soul is or can be capable of either joy or sorrow, unless it be covered or completed in a body. Doctrine 1.

2. Is not the body the soul's tabernacle, or house for it to work in? Nature cannot work without form, nay, there is no actuating life without form. Is there breath without a body? Is there soul without substance? Proved.

3. How can it be said, such a man is a wise man, just, or holy man, unless there be seen some act of his wisdom, justice, or holiness? Can any such act be done without a body? Proved.

4. Doth not all happiness that a saint shall enjoy in heaven, spring or arise from a seed of faith and law, Cleared.

that was acted in a mortal body? And shall it not solace itself in its spiritual body on the other side death, as it was refreshed in a mortal, natural body on this side death.

Doctrine 2.

5. Again, if the soul cannot worship God without a body, then can it not receive any happiness without a body; if a man have neither house nor harbour to put his head in, he cannot subsist, no more can the soul; therefore it is that the Apostle desires to be clothed with a house from heaven. 2 Cor. 5.

Proved by Three Arguments.

6. By this we see very well, that the Apostle knew that he could attain to no eternal happiness in the heavens above, after this life, without a body.

7. Therefore, said Paul, verse 1. we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; and in the 4th verse, he saith, we being in this tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon that mortality, might be swallowed up of life.

8. In these words, we may observe these three things;

9. First, that though the soul be clothed in a body, yet cannot the soul and body subsist without a further clothing, whilst in a mortal state; therefore it must have a house builded with hands, for its earthly harbour.

10. Secondly, although the body be the house of the soul, yet is it but burdensome, because of the afflictions incident to nature, or outward man; and therefore the renewed soul would willingly change its state.

11. Thirdly, the Apostle would not have the soul be without a body, but only would have it changed,

and therefore desired that it might be freed from its earthly body, and be made a spiritual body, and that for those five reasons following:

12. First, because they would be delivered from affliction; for a new spiritual body, springing out of the life of faith, is freed from all pain. Proved by Five Arguments.

13. Secondly, because a spiritual body is light and fiery, and can ascend or descend at its pleasure, and so could easily and speedily ascend, and be with Christ, for there is no time to the dead, but after death or change, the judgment, as verse 8, 10.

14. Thirdly, the Apostle would willingly be clothed with his house from heaven, with his spiritual body, because he nor the saints after should ever be pinched with hunger, cold, or nakedness; for that new spiritual body would be freed from all those things.

15. Fourthly, because it would in its spiritual body be made capable to behold, with open face, their glorious God, and gracious Redeemer.

16. Fifthly and lastly, the Apostle desired the change, that the believing saints might have the eternal life in full possession, of which their faith was the seal of assurance, &c.

CHAP. XV.

Shewing that Job was of the Faith of the Soul's Mortality.

EVIDENCE THE SEVENTH.

Seventh Argument.

1. ANOTHER evidence of the soul's mortality is this; whenever it is that man dies, it is said that he is dead or resteth from its labours, or gone into the dust, or fallen asleep; but it is no where said that his soul is ascended into any sensible joy, light, or glory, or descended into any sensible pain, darkness, or shame, whilst his body is in the grave.

2. No sober man ever taught, that the soul was immortal in a mortal body. We have heard of the patience of Job; if any be as willing to hear of his faith, they may find his doctrine of the soul's mortality was plainly delivered in his book.

3. And though his book is not of equal authority with the books in the Holy Scripture, yet do I own it to be a true history, and that there was such a man before Moses's time, and he was a holy man, and one that feared God. And now for his doctrine.

Doctrine.

4. In chapter 21, Job saith, that the wicked do spend their days in wealth; but then, saith he, they suddenly go down to the grave: one dieth in his full strength, another dieth in the bitterness of his soul, and never eateth in pleasure as the other did; but then what follows? why, saith he, they shall

both sleep in the dust, and the worms shall cover them.

5. Mind here, Job doth not say that their souls shall not go into eternal torment, and their bodies to the grave, but that they both must sleep in the dust, and be kept there for a time. Inference.

6. Therefore, saith he, verse 30, the wicked is kept till the day of destruction, and that they are to be brought forth at the day of wrath, but until then, they are to be brought to the grave, and remain in the heap.

7. Again, in chap: 14, he saith, are not man's days determined, as also there is hope of a tree; if it be cut down, and the stalk thereof dead in the ground, yet by the scent of water it will bud, and bring forth leaves like a plant.

8. But man is sick, and dieth, and perisheth, and where is he? Man sleepeth, and awakeneth not from his sleep till the heavens be no more.

9. Again, Job prayeth that God would take away his life, and hide him in the grave, until his wrath was passed, and then to bring him out again. Here it is clear, that Job knew not of the soul's going to heaven whilst the body was in the grave; for there is no wrath upon the body, whilst the soul is in rest. Inference 2.

10. Furthermorè, in verse 14, Job propoundeth a question, saying, if a man die, shall he live again? To this Job makes answer, and that affirmatively, concluding, that he shall, saying, that he will wait till his change shall come; therefore, saith Job, the Lord shall call me, and I shall answer him, though now he number my steps, and scourgeth me for my sin.

11. Job's faith was strong in the Resurrection; his hope was there, and love was great to his Redeemer.

Therefore, said he, I know that my Redeemer liveth, and though I die, and go to the grave, and worms destroy my body, yet I shall see him at the last day. Chap. 19.

Inference 3. 12. Job doth not expect eternal happiness till the last day, nor to see his Redeemer till the last day of this world; but that after death the grave must retain him until then, and his troubles makes him wish for death, as for hid treasure; because death is insensible of pain, and is to the just as a sweet sleep, as aforesaid and as hereafter follows.

CHAP. XVI.

The Soul's Mortality abundantly proved by Lazarus's Death, and Paul's Doctrine.

EVIDENCE THE EIGHTH.

Doctrine 1. 1. AGAIN, another evidence of the soul's mortality is this, ir that when any do depart this life, it is said they die or fall asleep; it doth not say their souls go to heaven; it is said that Abraham, Isaac, and Jacob are dead, and fallen asleep; it is said that Stephen fell asleep; there is not a word of their souls going to heaven.

Proved. 2. When Lazarus died, it is said he fell asleep, and that he was dead; therefore when Christ came to raise

him to life, he looked down into the grave, and with a loud voice, said, Lazarus come forth.

3. Observe this well, you that are enlightened by this Commission of the Spirit, and you may see, that the Lord called him not from heaven, but from the grave. Inference 1.

4. So likewise, when Christ was risen from the dead, it is said that many of the saints, which slept in the grave, arose also, and appeared unto many. Inference 2. Opened.

5. It is not said that their souls came from heaven, but that they arose from the grave, which was done by virtue of Christ's Resurrection; it having an influence upon them, did cause them to rise as a taste of his mighty power.

6. Now those that arose were saints newly dead: we do not read that they did eat or drink, or make any long stay. But some may say, what became of them? why they laid themselves down in their graves again, and fell asleep, and so will remain till their Lord come. Examined.

7. Again, Paul reproves the believing Thessalonians for their immoderate mourning for the death of their friends in the faith, telling them, that they must not mourn as men without hope; for, saith Paul, those your friends that sleep in Jesus, will God bring with him when he cometh, for they are in his book, and their tears in his bottle; they are but fallen asleep in the faith of Jesus; their faith is lodged in Jesus's breast—he cannot forget them—comfort yourselves. Doctrine 2.

8. Now the Apostle doth not comfort them by telling them that their souls were gone to heaven, but he comforteth them in the doctrine of a Resurrection. Inference 1.

9. In the first Corinthians, chap. 15, Paul preacheth the resurrection of saints to life at the last day, and proves it by the Resurrection of Christ from the dead, by undeniable evidence; as

Doctrine. 10. First, by Peter, then of the Twelve, and by himself, with five hundred of his brethren besides, Inference. of whom (saith Paul) the greater part remain to this present, but some are fallen asleep. Paul doth not say they were gone to heaven, or their souls were in heaven, but they were fallen asleep, just as the believing Thessalonians were as aforesaid.

11. And we may be certain, that Paul knew very well that they were not in heaven; for mind well his words, verse 12, there Paul reproveth them that deny the Resurrection, and saith, that if there be no Resurrection of the dead, then Christ is not risen, and if Christ be not risen, then is our preaching vain, and you are yet in your sins; and then it follows, that those that are fallen asleep in Jesus, are perished.

Cleared. 12. Behold here, is it not plain, that Paul did teach that their souls were perished, as well as their bodies, otherwise their faith would not have been in vain? For where faith is vain, there they die in their sin, and if the soul die in sin, it never can be capable of happiness, neither of any resurrection; therefore, 1 Cor. 15. 13. saith Paul, in the next verse, if in this life only we Doctrine. have hope, we are of all men most miserable.

13. And are worse than Atheists, for they speak boldly, even as they think, and do, saying, let us eat and drink, and be merry, for to-morrow we shall die, and there's an end.

14. Whilst the saints, through their faith of the resurrection of soul and body, do deny themselves of worldly pleasure, and do willingly suffer the reproach

of the world; so that if there should not be a resurrection, they were of all men most miserable.

15. Moreover, if Paul had spoken only of the resurrection of the body, and not of the soul, why should he have said, that if there should be no resurrection, their faith and holiness was vain, and their sufferings vain, and their baptism was vain, and all their worship was vain, and of no effect, and without virtue, if the dead rise not at all? Inference 1.

16. Undoubtedly, if the souls of those saints had been in heaven, then could not their faith, nor the Apostle's preaching, have been vain; for what great matter were it if their bodies did lie and rot in the grave, so that their souls could be happy? Inference 2.

17. Paul knew well there could be no happiness without a resurrection, and this was Daniel's knowledge and faith likewise; therefore, saith he, chap. 12, many of them which sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetual contempt. Inference 3.

18. Their souls were neither in happiness nor misery, but with their bodies in the dust, and at the resurrection the just should awake, and should shine as the stars.

19. Therefore it was that Daniel was bid to go his way also into the dust until the end, for till then he should not appear, but then he, with the rest, should arise and stand in his lot with the just to receive the reward of eternal life.

20. And thus it is clear to all such as are by lot appointed to eternal life, that the soul and body lie down together in death, and not that one goes to heaven, and the other to the grave, bidding adieu to each other till the last day. Cleared.

CHAP. XVII.

1. *Shewing how the Saints do wait for the Coming of the Lord.* 2. *Of the Virtue of Faith.* 3. *Heb. Chap.* 9, *Verse* 4, *Opened and Applied.*

EVIDENCE THE NINTH.

Doctrine 1. 1. AGAIN, it is further evident that the soul doth not partake of eternal happiness until the coming of Christ, in regard they are bid to be in a waiting and watching posture, until the very time of his coming, and be like unto the five wise virgins.

Inference 1. 2. There is but two things that the saints have waited earnestly for, and that was, first, for their God's becoming flesh; and then, secondly, for his coming in glory. We that live now near the end of the world, and have known of his coming in flesh, and of the virtues thereof, our waiting is altogether for his second coming, because our happiness as to eternal glory comes not until our Lord come, to fetch us according to his promise, and our faith.

Inference 2. 3. We, who are of the true church, do with the church wait for the personal appearing of the Most High and Mighty God, the Lord Jesus in Heaven, in order to our eternal felicity, joy, and glory, and

A use of reproof. not with the Milenarys', or Quakers, expect him to reign here, and be with him in glory here.

4. Those that wait for a God and glory here upon this bloody earth, any other way than in the virtue, fruits, and effect of a personal Jesus, seated on a Throne of eternal ravishing glory, in the heavens above, before the end of the world. Error reproved.

5. I say, whoever looks for a God to come before the end of the world, or look for a God without a body or person, will never find him by that search, or have any lasting comforts by its hopes in the event.

6. Because such a one is out of the way of truth, as much as the Mosaical Jew, who as yet is gazing for his first coming in flesh. Such as these possess not the inshining virtues of a personal Jesus, given by a true ministry as the guide to godliness, and as the evidence of a personal glory at the personal appearing of its Lord, which it truly knows.

7. This is it that makes it so long for its Lord, because of that persoral glory and final deliverance from all maladies, afflictions, or persecutions whatsoever.

8. Therefore it was that the Apostle said, that the saints did wait for the Lord from heaven. 1 Thess. 1, 10. Phil. 3, 20. Doctrine.

9. And in Heb. 10, 36. the Apostle exhorts the saints to patience, and tells them, that they shall enjoy the promise after they have done the will of God; for, saith he, wait a little while, and the promise comes; wait a little while, and he that will come, will come, and will not tarry.

10. As if the Apostle should say, have you not faith? if you have, live by it, and let the life of it Explained.

cause you to wait and watch for your Lord with patience.

Proved. 11. For his promise of coming is sure. Apply it to yourselves, therefore, and by virtue thereof, possess yourselves with patience, waiting for your Lord Jesus Christ from heaven, who will come presently, in a little time, and then will he deliver you from all your troubles, and give you felicity, joy, and glory with himself, for everlasting.

Luke 12. 36. 1 Cor. 17. 2Thess. 3. 5. Heb. 9. 12. Thus we see how faith waits for the appearing of its God. The Scriptures are full of exhortations hereunto, and hence it is that the very last words in the Bible, of the second record, hath this petition of the saints put up unto their God, saying,

Cleared. 13. Come, Lord Jesus, come quickly, and all, because the afflicted saints did know that they could never be avenged on their persecutors, nor attain to an eternal personal happiness, until the coming of their God, the Lord Jesus Christ, blessed for ever; Amen.

CHAP. XVIII.

1. *The Resurrection Day the Saints' Rejoicing Day.* 2. *An Objection answered concerning Paradise.* 3. *Of the Triumphant Day of all Saints.* 4. *And of the All-Saints' Song.*

EVIDENCE THE TENTH.

1. AGAIN, another evidence of the soul's mortality is this, because that eternal joy, felicity, and glory is not by the Scriptures attributed to the saints at the day of their death, but at the resurrection day. Doctrine 1.

2. When the saints bodies are changed from corruption to incorruption, from mortality to immortality, then comes the rejoicing day. Doctrine. Proved.

3. The soul cannot rejoice with the body in the grave, because the soul is in the grave with it. The Scriptures do not say that the soul can go to heaven, and rejoice there, and leave its body behind it to rot and stink in the grave, nor there is no such a thing; but life to one, life to both; death to one, death to both.

4. The soul, you must know, cannot be sensible of itself, if it center not in a body; the saints resurrection day is their experimental day of joy; then do they clap hands, and shout for joy.

5. Did ever any man read from either Prophet or Apostle, that the soul should have any particular joy

at the end of its life, under the death of its body, and then a further joy at its resurrection at the end of the world; surely no.

6. That saying of Christ to the believing thief upon the cross, if it be alleged, proves nothing to contradict this doctrine; for his being that day with Christ in Paradise, was in the assurance of life before his death.

Paradise explained.

7. So that this Paradise, in which both Christ and the converted thief were in, was the peace of their mind in their assurance of life, through faith, in that moment of time of that day, before that silent natural death did seize upon them.

8. This is clear; for Christ himself did not ascend from the grave for three days, nor to heaven for fifty days after, as the Scriptures do testify.

Doctrine.

9. And now since his Ascension, he is upon his Throne; there with Moses, Elias, Enoch, and the Angels, preparing mansions for his Prophets, Apostles, and for his Witnesses of the Spirit, against the day of their ascension, and their children, whom they have begotten to the faith of that kingdom, and there is Christ to remain till the end of the world, till the restitution of all things, according to the Scriptures, Acts 1.

10. Then when the Lord comes, then will be the great rejoicing day of triumph over death, hell, and the grave. Here we conquer and die, there we conquer and live, and sing, O! death, where is thy sting; O! grave, where is thy victory, and devil where is thy power?

Proved.

11. There is no entering into our Lord's joy until the resurrection of the body, so no immortal joy till that day; the day of conversion is a joyful resurrection day, because it is the seal of the other;—

but the other is consummation, in making it immortal.

12. Therefore it is written, according to Paul, we are your rejoicing, even as you are ours', in the day of the Lord Jesus.

13. Again, Paul encourageth the Saints to stand fast to their faith, and that for two causes; first, in that his labour might not be in vain; and secondly, that he might rejoice in the day of the Lord Jesus. Paul doth not speak here of any joy that he should have at the coming of death, but at the coming of Jesus. Phil. 2. 16. Inference.

14. Again, the same Apostle saith, that the believers will be their hope, joy, and crown; but yet it is but in the day of the Lord Jesus, and not before. 1 Thess. 2. 19.

15. The saints' salutation, joy, do not come in at the coming of death, but at the coming of Jesus;—therefore, saith Peter, rejoice, inasmuch as you are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad also with exceeding joy. Peter.

16. Thus we see that joy and Jesus come together; Christ and the crown come both together. When the saints die, they are said to rest in their graves for a while, Revel. 6, 11. there to remain till the harvest be ripe. Cleared.

17. So that the saints joys must not be made perfect, until all be made perfect; one must not go to heaven this year, and another the next, but all will be made happy together.

18. The day of glory is at the glorious appearance of the great God, and this is the all-saints' day; this is the day in which the Lord hath made, or will make,

in order to all saints' glory; this is the day of gaol delivery.

19. Then is the song of songs sung, and the all-saints' song, which makes a sound as of many waters.

20. This song will not be sung by now one, and then one, unto the Lamb, but by all together at the coming of the Lamb. But of this further, when I come to the Eighth Part, treating of the Saints' Joys in Heaven.

CHAP. XIX.

Christ, when he comes to Judgment, raises both Soul and Body.

EVIDENCE THE ELEVENTH.

Doctrine 1. 1. AGAIN, it is written, that when Christ comes to judgment, that all that are in the grave shall hear his voice, and shall come forth; those that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation, John 3. 28, 29.

Inference. 2. Observe this well, and you will find, that the souls of men go not to either sensible joy or sorrow at their death, but into the grave, and there Christ

finds them; and from the earth and sea he raiseth them.

3. What should God bring millions of souls from heaven with him, and assume their bodies in the grave, and cause to be brought by whom or from whence they know not; all reprobate souls to assume their bodies likewise. Inference 2.

4. Doth this blind reason think, that God creates, makes, or forms again that old tophet, their old bodies, and then bid the damned soul go into it, and animate it again. Inference 3.

5. Again, it is written, Revel. 20. that the sea gave up the dead which were in it, and death and hell, or the grave delivered up the dead which were in them, and they were judged, every man according to their works, and death and hell were cast into the lake of fire; this is the second death.

6. See also 1 Cor. 15, 52. and 1 Thess. 4, 16. There, saith Paul, the trumpet shall sound, the Lord shall descend with a shout with the voice of the Archangels, and with the trump of God. Doctrine.

7. This trump of God will be the great voice of God to raise the dead; therefore it is said, that the sea and earth shall cast forth their dead at the command of Jesus, where then or from whence doth their souls come, but with their bodies; for, Inference.

8. Observe, that after their resurrection, they have their everlasting doom given to them, according to their works. Inference 2.

9. The reward of works being then given, and not before, see 2 Cor. 5, 10. So that it is clear, that the body and soul are raised together, and have their everlasting sentence given them together; the one as, Come, ye blessed; the other as, Go, ye cursed; and this from the mouth of the Lord Jesus, being the Inference 3.

trump of God that now is expected every day by his elect when it will sound.

Application. 10. There are seven trumpets sounding now, but none of them can give the dead so much as their first resurrection; yet the beginning of the sounding of the seventh trumpet made way for another trumpet that should finish the mystery of God, as a fore-runner of his coming, who is to judge both quick and dead.

CHAP. XX.

1. *Shewing that false Prophets and false Priests do not plead their Ministry till the End of the World.* 2. *What is meant by agreeing with thy Adversary quickly.* 3. *The Conclusion.*

EVIDENCE THE TWELFTH.

Doctrine 1. 1. LASTLY, another evidence of the soul's mortality is this, in that the false priests shall not plead their ministry with God at the day of their death, each one apart, but at the day of their resurrection.

Inference 1. 2. If their souls did not die when their bodies did, then surely they would plead for mercy at that instant, and that before they went into torment.

5. But there is no pleading with God by that seed before the resurrection, nor then neither, but what is in their own conscience; for God will say then to them no more, but Go, ye cursed; but their own consciences pleading, and the law will hold the contest. Inference 2.

4. The manner of the pleading and contest may be disputed on in the Seventh Part.

5. But as for the seed of the Son of Man, they may be confident that the Lord doth never bid the false prophets depart into everlasting fire, but thereupon they and their adherents are to remain to eternity, otherwise it could not be an everlasting fire. Inference 3.

6. Therefore it is said, agree with thine adversary quickly, lest the adversary deliver thee to the judge, and the judge deliver thee to the gaoler, and thou be cast into prison, and so shall not come out till thou hast paid the uttermost farthing. This text opened.

7. Now this uttermost farthing will never be paid, if it be not paid before death, by agreeing with the Lord's true prophets, who are adversaries to sin and infidelity.

8. It is contrary to Scripture, sense, and sober reason, to believe that false prophets and priests should twice stand before God to be judged after death. Where do we find that God doth bid the soul depart from him, and its body, till the last day, and then come both to him again? Inference 1.

9. Now from henceforth, let no sober man oppose this doctrine of the soul's mortality, seeing the Scriptures doth so abundantly demonstrate the same; but let them give glory to the Lord God Almighty, that can and will give every dead soul his life again. The application.

A divine hymn.

10. Then look what life at death ache dies,
When Christ shall come, that life shall rise;
When faith did die, whilst faith was king,
That faithful body Christ will bring.

11. Saying, come thou, blessed one, to me,
Thou did'st believe, and thou shalt see
That I'm thy God, that once was dead,
And I have thee from death raised.

12. Thou did'st believe me, and therefore
Come live with me for evermore;
Whilst the rejected of Cain's seed,
Who thought to live, and not to have died.

13. But die they do, and die they must,
A second death to them is just;
Which, what it is, the time is near,
I shall declare, if they will hear.

THE SEVENTH PART:

OF

THE DEVIL's TORMENT.

CHAP. I.

1. *Various Opinions concerning the Nature of the Devil's Torment; their Opinions all detected.* 2. *Why the Author wrote of this Subject.*

1. I AM now to treat of a sad subject to the seed of the serpent. According to my text, which saith, that all that do iniquity and offend, shall be cast into a furnace of fire, where shall be weeping and gnashing of teeth. Matt. 13. Text.

2. But if that seed can make shift to disbelieve it, they may have the more ease and time to fit them for their everlasting burning, by making their bodies and spirits like a dry thorny hedge, to receive the fury of that fire; for they are sure to have it.

3. What the devil is, I have shewn before; I am now to speak of his torment, and to shew him his dowry, according to my faith and knowledge, operated in me by the Witnesses of the Spirit.

4. But before I enter into discourse of the nature of their punishment, I judge it requisite to inquire and shew where the place of their punishment shall be, and of the hell that reprobates shall be tormented in, with the place of their resurrection.

5. These things are copious, and all wits have handled them in the shadow, but the substance of it hath not been by them comprehended. Let us, therefore, see their opinions; in the first place,

6. The Heathen poets and philosophers did hold, that the soul after death should be tormented; but some of them would not have it be tormented to eternity, but after a long time it was to be purged and set at liberty, and the manner of its purging was thus, as Virgil describes it:

Virgil's doctrine of the soul.

7. For when the soul does leave, the body's dead,
Their miseries are yet not finished;
Nor all their times of torment yet complete,
Many small crimes must needs make one that's great:

8. Pain, therefore, purgeth them and maketh them fair
From their old stains; some hang in dusky air;
Some in the deep do pay the debt of sin,
And fire is chosen to purge others in.

9. Here we see that they hold that the air, water, and fire, was the place of their tormented spirits, and that in time the air would serve to purge an ærial and unbodied spirit.

10. And professors of Christianity did not much differ from those blind Heathens; for in Augustine's time, about the year 400, they were in diversity among themselves, whether devils had bodies or no, or whether their torments were mental or corporeal; but if corporeal, yet but of condensed air as the seed, and so could suffer in the air.

11. In this air, is also Jacob Beamon's hell, in which wicked souls do suffer, as he saith. Upon this question, how far is heaven and hell from one another? Answereth thus; as far as day and night, something and nothing. Jacob Beamon's hell.

12. What an answer is this? Is it not nonsensical? Yes. For his following words shews, which saith, that heaven and hell is in one another, and that they go both through and in the whole world, the visible world having both heaven and hell in it.

13. And several of our modern University scholars and doctors are of the same opinion, saying, that this air is full of wicked spirits, or demons, but being bodiless, they are invisible, and cannot be seen with us.

14. Also, they say, that heaven and all good spirits are in the air, but being that the one is light, and the other dark; therefore they comprehend not one another, but the one follows, or is distinct from each other, as the night follows the day.

15. But of late there is made a new discovery of another world placed in the moon, and is habitable as this is; but where hell is, they know not, unless in the air as aforesaid.

16. All the Quakers have their judgment not much differing from Beamon; for they have heaven and hell, God and devil, all within them.

17. Thus we see, that all professions have been ignorant, of the nature of the reprobate's torment of soul and body, as in the world to come.

18. Yea, many of the elect have been kept dark, ever since the Apostles' Commission was extirpated out of the world by the Ten Persecutions, there being no true ministry to enlighten them, until now in this age that the Commission of the Spirit being come, and broke open the prison doors, and set the captive free, and hath opened their understandings to the knowledge of the true God, the right devil, with the place and nature of heaven, and the place and nature of hell, and of the reprobates' torment to eternity.

19. These things are manifested to us now in this age; he that hath ears to hear, let him hear.

20. And you, my spiritual enemies, who have reproached and belied me, saying, that I do neither believe in God, nor own any devil, or heaven or hell, because I own no other God but Jesus, nor no other devil but the spirit of unclean reason in man and woman.

21. Therefore now am I resolved to make the devil to know by conviction, that I do hold forth a torment so extreme, as that he shall not for ever after need to say but that it is intolerably great, and yet must be suffered.

CHAP. II.

1. *Where the Place of Hell is.* 2. *And what it is, largely Opened.*

1. AS this world is the field in which the tares, being the children of the wicked one, are sown, so likewise is this world the place in which they are to be burned in, and on this earth will they receive their execution. Doctrine 1.

2. The Scripture saith, they shall be cast into hell, and they shall be cast into the pit ; and my text saith, they shall be cast into a furnace of fire; they shall be cast down from heaven, cast down to the earth, cast down to the nether part of the earth. Ezek. 22.16. 2 Pet. 2. 4. Isa. 28. 2. Lam. 2. 1. Ezek. 31.14. 16. 18.

3. The earth is the centre, of the serpent and his seed ; for as it was their kingdom of heaven, so it will be their kingdom of hell; they can precipitate or descend no lower than into the nethermost earth. Doctrine proved.

4. What the Prophet Ezekiel threatened and sentenced the Ammonites withall, will certainly fall upon all the seed of the serpent, when the day is come that iniquity shall have an end. Then, saith the prophet, I will judge thee in the place where thou wast created, in the land of thy nativity. Chapter 21, verse 30.

Ezek. ch.21. Ver. 28. 29. 30. 31.

5. Now, though this prophesy may mean a temporal judgment, yet the eternal is included and couched in those words; for the wrath blows upon them both ways, both for a temporal cutting off, and an eternal; the temporal judgment enters first, in those and the like words; the sword is drawn, deliver thee into the hands of brutish men.

Doctrine

6. The eternal in those words; when iniquity hath an end, then will I blow upon thee in my wrath; then shalt thou be for fuel to the fire; thy blood and cruelty shall be in the midst of thy land; and there shalt thou be judged.

Proved and

7. This earth we here see is the prison, this nethermost part of the earth; it hath opened its mouth, and received into it those Ammonites, and all the wicked of former ages, and they lie there in chains, reserved for the judgment of the great day.

Illustrated.

8. When the Scriptures of the first records doth make mention of the cutting off with death, wicked men, it doth but in the wrath of the Almighty, precipitate them into the nethermost earth, into the grave and pit, there to fetter them till the great day.

9. When the destruction of the Assyrians, Egyptians, and Babylonians (who were a type of the destruction of all the reprobate seed), were foretold of by the prophets, they are all denounced to the judgment that follows. Ezek. 31. 14.

10. They are all delivered unto death, to the nether part of the earth, in the midst the children of men with them, that go down to the pit, down to the grave, down to hell. Ver. 16, 17, 15.

Ezek. 32.18.

11. Cast down Egypt and her daughters unto the nether part of the earth, with the uncircumcised that go down to the pit.

12. Observe here, now, for this hell, grave, pit, and nethermost parts of the earth, are all one thing; there it is that the prophet placeth them, and there they are to remain for a time; they are there to abide that are dead, and thither to go that are alive; for, saith the prophet further, chap. 32, verse 22., Explained.

13. Ashar is there, and all her company; his graves are about him; there is Elam, and all her multitude round about her graves; all of them slain by the sword, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living.

14. There is Mesech, Tuball, and all her multitude; their graves are round about him, all of them uncircumcised: they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell, with their weapons of war, and they have laid their swords under their heads; but their iniquity shall be upon their bones.

15. Lo, here, whether this hell be any other than the grave, the dark grave; for it is said that their iniquity, or punishment of their iniquity, should be upon their bones that were gone down into hell. Proved.

16. Whither, then, is it that the soul goes, when the body dies? Why it falls no further than that body, nor that body falls no further than their swords, or weapons of war, and that is but into the grave, and there they lie until their bodies be quickened, and when they are quickened, then iniquity shall be quickened, and the spirit of its fiery reason that had war in it, shall be quickened, and shall be felt in its quickened bones, being the sword under the head, in the midst of the conscience to torment it withall; then to all eternity upon that earth, being raised no higher. Inference 1.

Inference 2. The doctrine applied.

17. Now, if it were not for this sentence of iniquity, being upon their bones, and of this quickening bones, there were no great ill news to the wicked, it having but cast him down into the nethermost parts of the earth. But O, thou that diest in thine iniquity, I am now to tell thee, I mean this Commission doth tell thee, they that I witness unto doth tell thee, thou shalt not lie long there, but the earth shall cast thee out again.

CHAP. III.

1. *Of the Manner of the Reprobate's Resurrection.*
2. *This Earth the Place of their Torment.*

Doctrine 1.

1. THIS nethermost part of the earth is a deep and large hell; it is the deepest place the devil can descend into; but it is on higher ground on which his torment must be.

2. When the wicked are raised, then will his hell be changed; for instead of having the heart of the earth for his hell, he shall have the heart of a dark spiritual body for his hell.

3. Although the fleshly devil, when he hath fulfilled the number of his days, and his press as full as it can hold, doth then sink down into the pit in a slumber of death, as if he should for ever so continue,

4. Yet in a moment, even at the day of the Lord Jesus Christ appearing, will he be cast out again, and raised up on a cursed earth, to a dying life and living death. Proved.

5. Therefore it is written, that the earth shall disclose her dead, and their slain shall be cast out; again, it is written, that the earth and the sea shall give up their dead, and they shall be judged, &c. Isa. 26. Rev. 20.

6. Those grand devils that in their life time shaked kingdoms, and made the earth to tremble, by cursing in the land of the living, shall now be made to tremble themselves; when they are raked out of their holes, or the earth hath spued them out, and by a powerful word or voice are awakened out of their slumber, to the damnation that slumbereth not.

7. No sooner are they cast out of their graves, but fear and horror comes forth with them, at an unexpected sight of Christ and his mighty angels. Doctrine 2.

8. Then shall they cry to the flying rocks to cover them from the presence of God, whose breath is to them a consuming fire.

9. But the rocks and mountains will not favour them, but with a roaring noise they will move forward and sink downwards into a dissolution of dust, into their former confused chaos, never more possessing life and virtue. Explained.

10. Now at this great day are all the wicked summoned to appear to judgment, and their gaoler brings them out of prison, for the graves are their prison, and they shall come out of their holes as worms, as one prophet hath it.

11. Then will that saying of the Prophet Isaiah be fulfilled, and they shall be gathered together, as prisoners are gathered together to the pit, and shall be shut in prison, and after many days shall they be visited. Isa. 24. Opened.

Proved. 12. This is according to Peter and Jude, who saith, that the graves are their prison, there to be reserved to the judgment of the great day.

Doctrine 3. Proved. 13. And upon this earth is the place of their torment, according as it is written by Isaiah, saying, at that day, the Lord shall punish the host of the high ones, and the kings of the earth, upon the earth.

Inference 1. 14. Here by faith we see where the devil and his angels are to be punished, even upon this earth, no lower can they go, because the firmamental heaven bounds it.

15. This firmamental heaven in which the sun, moon, and stars are fixed, shall melt with the heat of the fire of the sun, which shall be showered down upon the earth, to burn up all the beauty and glory thereof.

Inference 2. 16. And the wicked shall be raised to see this flood of fire, yet that fire shall not devour their spiritual dark bodies; now in a short time that fire will burn out itself, but will not be so favourable to burn the reprobate, he being reserved for a far greater fire.

Inference 3. 17. Now the sun, moon, and the stars will go out like the snuff of a candle, never giving light more, for their decreed time is over.

18. But if any ask where the elect are at this time, my answer in the Eighth Part will be that they will rise first; and the reprobate will see them ascend

Inference 4. with the Lord, for as soon as the Lord hath given the wicked his doom in those words, go, ye cursed, he with elect men and angels will ascend, and the flood of fire follows, as by the command of the Lord, in their ascension above the sun.

Cleared in the Eighth Part. 19. So that the host of heaven is above the fire when it falls, and the elect of the Lord shall see the word of their God executed in the flood of fire de-

scending upon the reprobate world before their ascension into the heaven of heavens, as will further be showed in the next Part, if God permit.

CHAP. IV.

1. *The Darkness of this World after its Dissolution.* 2. *The Bodies of the Reprobate proved Black and Dark.* 3. *How Temporal Plagues tipify Eternal, Isaiah 5, 30.* 3. *Opened, the Condition of the Damned.*

1. THE seed of the serpent in the time of their natural life, although they were dark in their spirit of reason, yet were they light, some without, but here in this their eternal suffering, they have gathered blackness, both within and without. Doctrine 1.

2. According to the saying of the Prophet Neamiah, chap. 2, verse 10, there it is thus written, she is empty and void, and waste, and the heart melteth, and the knees smite together, and much pain is in all the loins, and the faces of them all gather blackness. Proved. Joel 2. 6.

3. Here is terror and amazement, to that seed all that day, a dark devil, both in its body and spirit, and a dark earth a land to be scourged in; behold the Scripture testimony.

4. Behold, (saith the Prophet Isaiah,) the dark-

ness shall cover the earth, and gross darkness the people.

Ezek. 32. 8. 5. Again, it is written, all the bright lights of heaven will I make dark over thee, and will set darkness upon thy land.

Isa. 5. 30. Chap. 9. 19. 6. Again, it is written, through the wrath of the Lord the land is darkened. Again, it is written, if one look into the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Objection. 7. But some may say, this place doth but signify some temporal judgment and calamity upon sinners; for who can see those dark bodies of the damned in so dark a dungeon, having neither sun, moon, nor stars to shine upon it. To this I answer,

Answer. 8. Many places of Scripture that denounce plagues and judgments upon sinners, though it point to the temporal, yet hath it relation to the eternal, the one being the type of the other; for the mystery lies hidden in the history; the eternal plague in the temporal, and faith sees into it.

9. Therefore, when the prophets denounced temporal judgments upon Egypt and Babylon for their cruelty to God's people, those their temporal judgments had sealed in them their eternal.

10. Only the temporal extended no further than the casting them down into the nethermost parts of the earth, but the eternal lay in them; for their first death was the entering into the second.

11. Therefore, when the Apostle John declares the downfall of the reprobate seed, he alludes to the Prophets' words, where he saith, Babylon is fallen, is fallen; that twice fallen had relation both to the temporal and eternal destruction.

12. Moreover, he in his declaring the manner and nature of the spiritual Babylons' eternal torment,

brings in the relation of the great plague of darkness that was in the land of Egypt for three days and three nights, as a type of the eternal darkness that shall be on all the earth at the latter day.

13. And where the prophet Isaiah, chap. 5, speaks of looking into the land to behold that darkness, he means not that they shall look with a bodily or outward eye, but with the eye of the mind. Cleared.

14. Now reason, the devil, though in his flourishing state of nature, yet he wants this eye, and that makes him that he knows not where hell is, or what it is, or where the devil is, or what he is. Applied.

15. But it is by the eye of faith that we see into the heights and depths of all things, and of the mystery of the Scriptures.

16. It is light that discovers darkness; darkness cannot judge of darkness. If the light of nature be but darkness, what will the darkness of death be, and the death of that death, which is the second death?

17. When darkness descends into utter darkness, and death into death, in a place of darkness suitable for a living death and a dying life, then, O thou fallen Angel, which was once as the Sun of the Morning, now will thy state, and the state of thy seed be changed.

18. Then will that Scripture be fulfilled, Babylon is fallen, is fallen, from the first death to the second; and now follows the nature of the second.

CHAP. V.

1. *How the Reprobate Seed will be raised.* 2. *Of the grievousness of their Torment.* 3. *Their Bodies heavy Bodies.*

Doctrine. 1. THE state and posture of this dark spiritual body will be such, as will still enlarge its torment; as first, they will arise and remain as naked as ever they were born, not having any thing to cover those cursed bodies.

2. Unless it be that which is worse than without, being the covering of confusion and stinking blackness, gathered upon them as the effects of their suffering sins, issuing out from a fiery frying vengeance.

Proved. 3. According as it is written, Isaiah, chap. 3, instead of sweet smells, a stink; and instead of a girdle, a rent; and instead of well set hair, baldness; see chap. 34, verse 3. Their stink shall come up out of their carcases.

Doctrine 2. 4. Secondly, for a further degree of their misery, they shall never see bright day more; they were quick of sight outwardly in their former natural life, but now they shall neither inwardly nor outwardly behold any object at all.

Doctrine 3. 5. Thirdly, they shall never see the face of God, elect men, or angels to eternity; for as they could not believe in the time of their natural life, that God had any face, so shall they be debarred from the sight of it to eternity.

6 Fourthly, they shall never see the faces of one another, although they shall hear the shrieks and cries of one another; and they shall howl and yell one to another like dogs; and they shall be as wild beasts of the desert; yet shall they never see one another's dreadful faces, nor their own faces, and yet they shall have faces, gathered full of blackness and ugly deformedness, according to the Scripture of truth, if rightly understood. Doctrine 4.

7. Fifthly; again, although their bodies be but small to what they were here, yet shall they be heavy bodies, weighing them down as lead; for they will never be able to move hand or foot to stir from the place of their resurrection to eternity, even as if they had mill-stones about their necks. Doctrine 5.

8. So that they shall bow down as if their bodies were lead; according as it is said by the Egyptians (in their great destruction, it being a type hereof). They sunk like lead (said Moses) in the waters; then will that other Scripture be fulfilled, which saith, [Bell boweth down] and [Nobo stoopeth].

9. O! you seed of the fallen angel, who have so slandered and belied my faith, saying, that I own neither heaven nor hell, what think you? Can you endure all that hath been said? Will it not be hell enough? If not, you may hear of more by-and-bye, if you come to read or hear this Treatise. But, Application.

10. First, consider how lamentably miserable it would be for thee, that blasphemeth against the Lord Jesus, if this thy natural body was but constrained to be bound down, though in a soft bed, for twenty years together, would not thy misery be great? But,

11. Secondly, if thou wast laid and fastened upon thorns in a dark dungeon, for twenty years; if it were

possible for thee to hold out in life, and but in life, would it not be more miserable? But,

12. Thirdly, and lastly; Oh, then, how miserable and intolerable it will be to lie in utter darkness ten hundred thousand millions of years, and more, never stirring hand nor foot, but lying naked as ever thou wast born; is not this intolerable?

13. But this is not all, it is but the verge and outside of hell; it but as it were toucheth the skin, the other reacheth the bone's marrow and internal part, as follows.

CHAP. VI.

1. *Of the Fire of Hell, what it is, and where it is.* 2. *Where Hell is.* 3. *Of three things working in order to the Reprobates' Eternal Torment.*

1. FIRST, the place where this tormenting fire doth burn, in which the wicked are cast at the latter day, I declare as from my faith in Holy Writ, that it is in their own bodies, for that's the reprobates' hell. That, and in that is the fiery furnace in which their brimstone souls do burn. But of this in the Eighth Chapter.

Doctrine 1.

2. So that if any now inquire where hell is, they may here know, that it is in the dark damned bodies of men and women; and if any would further know

what and who that devil is that is appointed to burn eternally in hell, they may be assured that it is the disobedient spirit, or soul of man and woman.

3. Who are in this their immortal miserable state, shut up close prisoners within that tophet, or cursed bodies of theirs; who will become pillars of burning brimstone, having the fire kindled within, and so spreading itself into every part, both within and without, but consumeth not. But more of this hereafter.

4. Now there are three things continually working, in order to this their fiery torment; the first kindleth the fire, the second supplies it with fuel, and the third is continually blowing the kindled coal up into a flame. Proved by Three Arguments in the next Chapter

5. The first is the motion of sin that gives being to the fire.

6. The second is the action of sin, and it becomes as fuel to increase new sorrows, so that the remembrance of the action of sin, in its mortal body, becomes as dry wood for an everlasting burning.

7. The third thing, which is continually blowing the coal, is the moral law, and its office is to put in execution, and so it becomes as a pair of bellows, which doth blow up both the motions and actions into a flame; according as Paul said, he had not known sin, had not the law said, thou shalt not lust, or covet.

8 So that the law makes sin to appear sinful, by blowing upon it, this fire, broke out in Cain; and it broke out in Judas, as a seal to this, so that Judas, upon his betraying his Lord and Master, the law blowed up the remembrance of the action, and executed wrath, insomuch as to rid himself from that invisible fire in his conscience, he hanged himself, as many other devils have hanged themselves, to ease their pain, and drowned themselves to quench that fire.

9. But to proceed, I shall show those three things following:

10. First, what the nature of that fire is.
11. Secondly, of the fiery furnace, what it is; and
12. Thirdly, the extent of that fiery wrath.

CHAP. VII.

1. *Shewing what ariseth out of this Fire of Hell, and what tormenting Fury it begets.* 2. *And how the Seeds of it, or rather Sparks, are seen to arise in the natural Bodies of some as an earnest of that.*

Doctrine.

1. FIRST, this fire is not like unto a material visible fire, for a natural fire giveth light, but this fire is a dark fire, and of an envious and malicious nature; for envy and implacable wrath ariseth out of this black dark tormenting fire.

Explained.

2. Therefore it is written, that the smoke of her pit shall ascend up for ever; this smoke is the envy, malice, wrath, and blasphemy, or the effects of it.

3. This smoke from this their envious fire, hath in it also a continual stink, arising out of the matter of that of which the fire doth burn, which is the fleshly seed of disobedient reason; according as it is written by the Prophet Isaiah, ch. 34. Their stink (saith he) shall come up out of their carcases.

4. Then will sin cease to be savory, being turned into wormwood and gall.

Inference 1.

5. This stink must needs be great, for it is the poison of asps, disgorged, for there are several vents for it to issue out; for it shall fry out of the mouth in hideous cries, and shall stream out at the nose, eyes, ears, and at the fundament, fire, smoke, and horrible stinks.

6. Again, this fire being of such an injurious nature, therefore is it that their mouths will be filled with cursings and blasphemies against God, elect men, and angels to eternity. Inference 2.

7. Something of the nature of this fire, is seen in some of that seed in their mortal state here, for how hath the declarations of truth occasioned this fire to break forth into wrath.

8. For by experience it is known, and though experience is inferior to revelation, yet is there good and sure doctrine raised from experience, as also experience serves to confirm revelation, by witnessing to it. Proved by experience.

9. Now from experience have I seen the light of life to dance in some, whilst the spiritual pipe hath been played upon by others.

10. So on the contrary, I have seen the darkness of death arise in wrath against divine revelation, and the person of him that declared it, and the fire of envy was so hot, that they would destroy the men, if they could, for their declaration of the same.

11. I have seen some start up out of their seats on a sudden, staring as if their eyes were ready to leap out of their head, and so mad, that they have frothed at the mouth, like a wild boar, their hands have been held up, as if they would have struck with the same ; others I have seen, their hands shake like an aspin leaf, and the knees knock one against another, and all the body to quake and tremble, and the tongue all the while belch forth blasphemy.

12. Others have stamped the foot, and wheted the teeth, as if they would eat the man, being tormented the more, as the others were not tormented as they would have them.

13. Is not this now the beginning of that fire that will never go out in the world to come ? and as it Applied to the workers of iniquity.

kindles in wrath, so it will burn in wrath, and envy, to all eternity.

14. For all the evil that was in the natural body, will quicken in that new dark spiritual body, that it shall have at the resurrection to condemnation, and then will its fiery torment be perfected, sitting upon that fiery brimstone soul.

CHAP. VIII.

1. *Of the Fiery Furnace, and what it is.* 2. *What that Breath of the Lord is that Blows the Fire.* 3. *Of Tophet, and what it is.*

Doctrine explained.

1. SECONDLY, it is said, they shall be cast into a fiery furnace; now this furnace is no other but the reprobate's own body, for when the spirit is bound up close prisoner within the body, from motioning forth any peace or comfort, then is the body become a furnace for the spirit of envy to burn in.

Psa. 21. Proved.

2. Then will that Scripture be fulfilled, which saith, thou shalt make them as a fiery oven, and the fire shall feed upon them, and burn in them, and never be quenched; as also that other Scripture, that saith, I will gather you in my anger, and cast you into the furnace as dross, and there will I blow upon you in my wrath.

3. Here we see what it is that blows the fire into a flame, and it is the law, as I showed before, for that is called the breath of the Lord, and this makes the fire greater.

4. Therefore it is written, tophet is ordained of old, for the king, and so forth. Text opened

5. This tophet is the body of man, and the king is the spirit of reason, that works, and rules, and governs in that body, that reigned in that body as a lord in its castle, and that sinned against his Maker, and controulled the saints, in this its body, which was its heaven.

6. But now this body in which it prided itself, as if it were its heaven, must become its spirit's prison, and fiery furnace, and hell, in which its lordship must burn and fry in to all eternity.

7. And this brings me up to shew the extent of the reprobate's torment.

CHAP. IX.

1. *Shewing how the Reprobate's Heaven becomes their Hell.* 2. *And their God their Devil.*

1. AGAIN, another aggravation of the damned's misery, is this, to wit, that which before was to them as God, will then become their devil; and that which before was their kingdom of heaven, will then become their kingdom of hell. Doctrine 1.

2. Now the thoughts of the imagination of reason seems pleasant, having egress and regress, but this spring will be dried up, for the spirits will be shut up

in the furnace, or prison of that dark body, from ever motioning forth so much as one thought of comfort, for everlasting.

Inference 1. 3. Then where will be all your learned disputes, and your seeming holy rationalists, that would have your light within you to be your God, and that your spirit of reason was his own divine nature, now that light becomes darkness, and that god a devil.

Inference 2. 4. Then will your thoughts be changed, and you will cry out saying, did we ever think that this spirit of ours we so gloried in, would become our shame, sorrow, and suffering, and that this body, which I looked upon to be the temple of God, I find it now to be a habitation of devils, that torment me; woe to me that ever I was born.

Inference 3. 5. Then will the high and lofty spirit be brought low, and will find that their bodies are habitations of devils, and cages of unclean birds, and doleful creatures; every evil motion, thought, or desire that was in the natural body, will all be turned into unclean hateful birds, in that cursed dark body, and every evil action that was committed in the former body, shall turn all into fiery devils, foul spirits, and doleful creatures.

CHAP. X.

1. *Shewing how that the Memory of the Damned shall add to their Torments.* 2. *Of the Three Offices of the Law, Conscience, and Memory, and what Woes they bring.*

1. AGAIN, another exquisite torment that follows, is this, namely, that his memory shall set all his sins in order before him. Doctrine 1.

2. In the time of his natural life it was as his darling, now it will become his devil, and his eternal accomptant.

3. There will not be one sin, nor one evil thought that will be forgotten, for every evil action will arise afresh in the mind, and then will it kindle into a fire, and the law will kindle with it, for the fiery law shall sit upon the fiery soul, and the memory presents the action that the law sits in judgment of.

4. Thus the memory becomes the witness, the law the judge, and the conscience the hangman; so that man's own spirit, is man's own tormenter, and as the memory is a witness, so the law written in that memory is witness too, as well as judge, and so can never err in judgment.

5. Now if they had had no memory, it had been better for them, but woe to this their memory, for it lays the sin open to the conscience, and the conscience open to the sin, that they may lash one into another.

Proved. 6. Moreover as the memory of a sin arises in the damned, the law hereupon gives wages to that sin, and as often as it is presented, so often is it punished with diversity of plagues, and every one heightened; for as here we see that as wood being laid to the fire, and taken away again before it be all burned, makes it more combustible afterwards, when laid to the fire again.

7. Even so it is with the damned, for as its sin kindles itself a fire to its own woe, upon the law and memories reviving of it.

8. Now whilst their memory lasteth, the fiery burning punishment for that sin lasteth; and when that sin and sorrow hath had its course, the memory in a moment presents another out of the record of the law and conscience, for there is no stand, but the wheel of memory is ever moving, and when the cup is presented it must be drank off.

CHAP. XI.

No Cessation of Pain to the Damned.

Doctrine 1. 1. AGAIN, there will never be any intermission of pain, for as soon as one phial of wrath is drank off, another is presented without stop or stay, coming rolling one upon another, like the waves of the sea.

Proved by four plagues 2. It is written, fill to her double; one Apostle tells of four plagues falling upon them in one day,

which are death and mourning, famine and burning with fire: Explained.

3. These are four cups of vengeance which must be drank, and when drank, then they must be filled up with new plagues and drank again.

4. Now this plague of famine is not a famine of sorrow and mourning, for that they will have enough; but the famine they are to undergo is in that they are everlastingly kept, from ever having one motion of peace or hope of deliverance out of its torment. Plague 1. explained.

5. Again, that other plague of death, is the second death, which they shall ever lye under, and this must needs cause mourning, because it is a living death, and dying life, ever dying, but never dead. Plague 2. explained.

6. For the law rising with them, will walk in their souls to eternity, to keep the worm of conscience that it never dies, and to blow the fire that it never goes out: Plague 3. explained.

7. Again, for a further aggravation to the torment, is in that it will grow and encrease, this is that which makes hell to be hell indeed, seeing their miseries are everlastingly encreasing. Doctrine. Causes mourning.

8. For this the seed of the serpent shall find, that new pangs of sorrow shall lay hold upon them, and this their new plagues will be so great, as that it will beget new blasphemies, and new curses, both against God, elect men, and angels, to all eternity. Illustrated.

9. Here will that cursed devil receive his pay, who in this age had found a new wickedness, as to bid God damn them at every word; now is God come with the commission of his spirit, to show those devils their damned state. Applied to grand devils.

10. And you, Sir, that told Judge Remard, upon the bench, that this our faith in this commission of the spirit, was made up of all manner of heresies, you will find it otherways when you enter into this second death.

11. Also, will not the persecuting devil receive his pay to the full, that drank the blood of the saint? now shall he drink his own blood in a flood of fiery vengeance.

12. And as his reason did invent and dictate to him new plagues and punishments against the saints, even so shall the wrath of God go forth in that soul, even to the horse bridles, &c.

CHAP. XII.

Shewing how that the Torments of the Damned are without End.

Doctrine 1. 1. THE grievousness of the torments of the damned are seen by their long lasting, which is everlasting; the life of the damned is to die without end.

2. The fire doth so consume, as yet notwithstanding it ever reserves, for so long as the remembrance of sin continues, the fire will never want fuel, as is aforesaid.

3. O! eternity, without all bounds, being not measured by any space of time, this is that which makes

the fire of hell burn more hot, and makes the torment more violent.

4. What was it, to live a matter of thirty or forty years here, in pleasure, and sports, and to lie in thy soft bed? will it then be of any value, when thou hast lain thirty or forty thousand years in that lake of fire and brimstone aforesaid, grovelling upon this earth in utter darkness, and as naked as thou wast born? and when those years, and ten thousand times as many more are past, yet is it with thee, but the beginning of sorrow.

5. Oh! grievous is the torments of the damned, because of the sharpness of their torments; but it is still the more grievous in respect of the diversity of their torments, but still it is more grievous because of the encrease of new sorrows, but the most grievous of all is, for the eternity of their torments, for there shall be a death, without death, and an end, without end.

6. O! eternity, eternity; this word eternity is that which revives their sorrows; this will come to pass however slighted by that seed now.

7. But I must stop my hand and write no further, for I have written more, I suppose, than that seed can have patience to read; however, let them choose, for the workers of iniquity must have this for their portion.

8. And now do I intend to address myself to speak of the kingdom of the Son of Man, the Most High and Wise God, and of the glory that the children of the kingdom shall enjoy.

9. He that hath ears to hear let him hear.

THE EIGHTH PART:

OF

THE SAINT's JOYS IN HEAVEN.

THE PREFACE.

1. I AM now to treat of the most great and weighty part of my subject, this is the delicate dish that my soul would be feeding of.

2. It is for the children of the kingdom to know their celestial kingdom, or country.

3. The life of faith is wrought in us by a heavenly ministry, to show us the way and to give knowledge of the invisible things of eternity.

4. Now will I leave this dark world, and the mantle of Elijah, and with the wings of an eagle will I swiftly ascend to the region of light, seeing the kingdom of heaven is opened to us by the Lord's last prophets.

5. And the golden sceptre is held forth, we all are freely admitted to come to see within the veil, and are bid to come and to drink abundantly, even as much as our vessels can hold, at the river that makes glad the city of God.

6. Come, therefore, and walk with me my beloved fraternity, into the garden of spices, for I am now to enter myself into a pleasant labyrinth; come, go into Nebre, let us view well the country that is given to us.

But qualify yourselves well before you enter into the divine contemplation hereof, for it is a kingdom of peace, joy, and concord.

Peace and love is the evidence of heaven's enjoyment, therefore follow after it and pursue it, and then will a flood of peace follow you in that kingdom, if you love it here, it is laid up for you there, for this know, there is no other righteousness available but that which is sowed in peace and love, this is the seed of heaven; sow here, and reap there.

True religion is grounded in peace and love, silence and secrecy, as it is written, enter into your chamber and be still—be still and know that I am God; a still and low voice; and God was in that voice:

The true church, as it relates to Jerusalem, which signifies a vision of peace, even so it is kept from the strivings of the people of a formal and carnal worship.

Mind, therefore, the operations of that peaceful spirit, and it will lead into raptures of joy when it shows you that joyful country.

And although you meet with troubles in the outward man in your way, yet what of that, seeing the peace of God and the assurance of eternal life is the charter you hold by? therefore, hold fast your earnest penny, for the possession of heaven is yours.

This is your city, and you must live with the new Jerusalem; heaven is your country, and there have you a city, which hath bars and gates to it, so that none of the troublers of Israel shall come in; and in

that country all the borders thereof are peace, or peace is the borders thereof, yea, and the bounds of the city.

Now if peace of mind be the great felicity (as Democritus could say,) what felicity then will that be when there is nothing but peace, neither within nor without, with the saints in this quiet country ?

Come, therefore, go with me you peaceful and well qualified saints, and ascend by faith into the region of happiness, and behold your country given to you by the Lord Jesus Christ, blessed for ever. Amen.

THE EIGHTH PART:

OF

The Saint's Joys in Heaven.

CHAP. I.

Of the Mighty Power of Christ Raising the Dead.

1: IT is written in the text I have chosen for my theme, then shall the righteous shine forth as the sun in the kingdom of their Father; also, it is written, that when our Lord comes he will change our vile bodies, and make them like unto his own glorious body, and that he will give to every seed his own body. Doctrine 1.

2. This will be done by a word speaking, for his spirit of faith being all powerful, will by a word speaking, cause the saint's spirits of faith to take light and life again. Proved.

3. For as weak power in mortal nature can effect something in order to the recovering of light and life, as the breath of man, when the blaze of the

candle is gone out, will recover it again by a blast, whilst the spark is remaining:

4. But then the breath of the mouth of the Lord Jesus Christ, the High and Mighty God, can go so much further, as to bring life out of absolute death, and light out of total darkness.

5. Wherefore although the spark be out, as well as the blaze, light shall come forth out of that matter, which was light before, though extinct with death, and mouldered to dust, by the breath of an Almighty God in his word speaking.

Doctrine. 6. Thus it will be with the seed of the Lord's own body, when our Lord comes, he will speak a powerful word to our dead souls though mouldered into dust, saying, arise my beloved that lie in the grave, come forth with bodies all glorious like unto myself, and enter with me, and my mighty angels into my everlasting kingdom.

Proved. 7. Upon these very words speaking will there be a mighty shaking of the earth, in the raising of this seed, for each seed shall have its own body, that is, Amplified. every spirit will bring forth its body, not the same body it lived in, for that was roted in the grave, (besides there was something of sin in that body), yet shall it bring forth a new body out of that body.

Illustrated. 8. For as the Apostle saith, the wheat corn being sowed in the earth dies, and brings forth another body, not the same it was sowed in, for a new life arises out of the old, for the invisible life of the wheat corn quickens out of the old, and brings forth a new body, leaving the old body behind it.

Explained. 9. Even thus it is with man, the same body that was laid down riseth no more, but a new body out of the invisible life of that body, so that when God raiseth the dead, he speaks to the invisible life that lies buried in dead dust, as fire lies hid in the flint.

10. Again, though that body that is corrupted in the grave, does not arise again, yet in that the invisible life did live in that body and died in that body; therefore, it will have its existance again out of its former body, though mouldered to dust. Inference 1.

11. Therefore though that dust be scattered into several places, and the parts of man's body severed from each other, into several lands, seas, and countries, yet shall all the principal parts thereof come together, that the spirit and life may, in a moment, spring or arise out of the whole, with a body suitable to its nature and looks, where the principal part of the saint lies, there will be the place of his resurrection. Inference 2.

12. Therefore it was that Joseph commanded that his bones should be carried out of Egypt, and buried in the land of Canaan, because he would have his resurrection amongst the chief saints in the land of promise, and the prophets of old and all true believers of their doctrine desired to have their burial places together, to the end they might rise together. Proved.

CHAP. II.

1. *The Angels' Office in gathering together the Saints.* 2. *And of the Time they will be in gathering of them together.* 3. *And of the Nature of those Spiritual Bodies.* 4. *With the Manner of the Sentence to both Seeds at that Day.*

Doctrine 1. 1. AT this great day, which by faith we see is drawing near, the Lord Jesus will descend from heaven, with thousands of Angels surrounding his person, whose office is to gather the Saints.

Proved. 2. Therefore after the Lord Jesus, the Most Mighty God (for no other God there will appear but he), hath spoke forth that powerful word of raising the dead, then are the Angels ready to go forth and spread themselves into all the four parts of the world, who in a moment (their motion being as swift as thought), they take up the Saints, and convey them towards the Lord, in the old Land of Promise, over the city of Old Jerusalem.

Cleared. 3. For there will it be said by the Lord, [Come, ye blessed] and there will it be said, [Go, ye cursed] not that all the reprobate seed will be gathered thither; although it is said that in the valley of Jehosaphat he will plead with them, for that seed shall not be gathered, for they will be but raked out of their holes, never stirring from the places of their resurrection.

4. Nevertheless, wherever they are, they shall be capable to hear his voice, saying, Go, ye cursed.

5. All the grand devils that persecuted Christ, shall see the sign of the Son of Man over their heads; Cain and Judas, Pilate and Herod, and those persecuting devils, that put Christ to death, shall be placed with all in the valley of Jehosaphat, for over their heads will the great God appear, and thither will all Saints be gathered, and from that place will the Ascension be. Inference 1.

6. The time the Angels will be in gathering the elect, will not be long; if any be inquisitive to know, my faith tells me there will be but twelve hours betwixt the Resurrection and Ascension; for the Angels persons being in motion as swift as thought, they will soon gather together the elect.

7. And the Saints will have bodies of such a light, fiery nature, as that they will be of agility to keep company with the Angels; so that there will be no let on their parts, to hinder the work, but that a day or twelve hours may be sufficient, considering that the judgment of the reprobates will lie all in one sentence, even as aforesaid, [Go, ye cursed].

8. This is all that God hath to do with that seed, at that day, only leaving his law in that seed, to be their judge, accuser, and executioner, to eternity, as I have shown in the Seventh Part.

9. Moreover, then will all Saints be filled with admiration at the sun-shining splendour of their persons, that their God shall put upon them, at that instant of time, when he shall say, Come, ye blessed. Inference 2.

10. And it is believed by some (and I cannot gainsay it), that there will be a difference in the nature of the persons, of those whose bodies were corrupted in Inference 3.

the grave, and those persons that are alive at the coming of Jesus, or but newly fallen asleep, their bodies being uncorrupt.

Inference 4. 11. Which difference tends to this, namely, that those Saints whose bodies were corrupt, shall at their resurrection have spiritual bodies, of a bright, burning, fiery nature, like unto the body of the Creator, before he took to himself a body of flesh.

Inference 5. 12. But those Saints that are alive at Christ's coming, or those that are newly dead, they shall be all changed from corruption to incorruption, yet so as that they shall retain to themselves bodies of very flesh and bone, even as Moses, Enoch, and Elias are, and as the glorious body of the Lord Jesus Christ is the High and Mighty God.

A use of consolation. 13. So that the most wise God and everlasting Father, the Lord Jesus Christ, He will look upon his Saints, and glory in them; and as he once had a spiritual body, therefore will he look upon those his Saints that have spiritual bodies, and love them as his own spiritual body.

14. And as he is now clothed with a body of flesh and bone, as a garment of eternal glory, therefore will he look upon those his Saints, that have bodies of flesh and bone, and love them, as if they were his own blessed body of flesh and bone glorified.

CHAP. III.

1. *Of All-Saints' Day.* 2. *A Day of New Songs.* 3. *The Angels congratulate the Saints Arrival, &c.*

1. NO sooner will the Lord raise them by a word of faith, and the Angels gather them by a powerful expedition, but they will with their Lord ascend to heaven in their light, fiery, glorious bodies, so glorious that the cursed Canaanites are not able to behold them.

2. And now doth the Saints' glory begin to come in, seeing their bodies are made immortal and glorious, like unto their God, being suitable to that region of light.

3. For when the Saints' bodies are immortalized, they will shine as the stars, so that this world will not be a fit habitation for Saints to reside in, for some of the Saints will there shine as the sun. Doctrine 1.

4. For according as their strength of faith and life of love in that faith was, so will their glory be, and though that faith did die in that former body, yet will it quicken again, and its lustre will be as its life was before, a powerful life of faith, producing an exceeding weight of glory. Of the measure of their glory.

5. The Saints being thus changed and immortalized, will ascend with Christ, in a song of triumph, over death, hell, the devil, and the grave, and the Angels Amplified by

will wonderfully congratulate their deliverance, and they will be ravished with joy of the Saints' society; the occasion of that love will be shewn hereafter.

Singing praises.

6. And now upon their ascension and entrance into the Holy Land, will be a great shout for the marriage day of the Lamb, and the feast of fat things is made ready, and every Angel a new revelation given, that they may also sing the praises of the Lamb, as afterwards will more fully be declared.

7. Likewise, every living creature in that creation, will also be filled with love; every one as it were, according to its kind, will do homage to the Saints, in regard they are made like unto their God, for in that kingdom is nothing but love.

8. Then will be the great day of joy, and the day of new songs, from new revelations; then will every one sound his harp, and blow with the trumpet; that is, every one of their tongues will be as a harp, to sound forth the praise of the Lord God Almighty.

9. In the first of Samuel, chap. 4, it is said, that when the ark of the covenant of the Lord was come into the camp of Israel, then all Israel shouted with a great shout, so that the earth rung again:

10. Now was there such a shout at the shadow of God's presence? What a shout, then, will that be, when all shall arrive into the kingdom of eternal glory?

11. Again, was there not a great shout by the people of Israel, when they had builded them up a material temple, and decked it with gold and silver, as a place to worship God in? O! what a shout will there then be, when every Saint's body is made a glo-

rious temple, more brighter than gold, and is brought into the presence of God, to worship him there to all eternity.

12. Then will the Forty-seventh Psalm be put into both Saints' and Angels' mouths; for then will they clap their hands, and shout unto God, in the voice of triumph, and shall sing praises unto God, sing praises, sing praises, unto their King, sing praises.

13. When all the Princes of Israel, and the people of them, are gathered together, even the people of the God of Abraham, what exultation, what joy, what triumph, and what shouting will there be by all the seed of Adam? Will it not make that new heaven and new earth to ring, at the melodious strains of Saints and Angels.

14. O! my friends, are you by faith wrapt up into this third heaven? Be ravished at the vision or contemplation of this day of new songs; for thus it will be. Let your faith be strong, and walk with me still on, and behold more.

CHAP. IV.

1. *Of the Three Armies in Heaven.* 2. *And of the Captain of those Armies.* 3. *And of the Mansions prepared.*

Doctrine 1. 1. UPON this All-Saints' day, the Lord Jesus, the Mighty God, he goes before, and all his prophets follow after, and the believers of those prophets' doctrines, with glorious new songs; every one according to his order and place, for every thing is done in order, for our God is the God of Order.

The doctrine roved. 2. In the Revelations, it is written, that the armies in heaven followed the Lamb; again, by the same divine, it is written, that there are Three Commissions that bear record to God. Now these Three Commissions make the three armies that follow the Lamb in heaven, at that day of the glorious Ascension.

1. Army. 3. Moses, the prophets, and the believers of their doctrine, make one great army; the Apostles, and their ordained bishops, with all the true believers of

2. Army. their doctrine, makes the second great army.

3. Army. 4. The Witnesses of the Spirit, being the third record, and the true believers of their doctrine, make the third great army in heaven, and greater than either of the other, and these are the armies that follow the Lamb which way soever he goeth.

5. Now to clear it, that the Witnesses of the Spirit, and the believers of their doctrine in substance (though not all professors), do become the greatest

army, we are to know, that all those Saints that lived since the Apostles' Commission ended, will all be raised, and ranked under the third record.

6. Now the Apostles' Commission lasted but three hundred years; but this Commission of the Spirit, whom we are under, will last to the end of the world.

7. Moreover, that saying of our Saviour, that the true worshippers should worship the Father in spirit and truth, did introduce the third record; for the visible worship did last but for a moment, only serving the infant church, which began to wear out, even in the Apostles' days, as where Paul said, I thank God, I baptised none at all, &c.

8. And although that outward worship was in force during that Commission, and the true spiritual worship lay in it, yet when all the true ministers were extirpated out of the world, as in the Ten Persecutions, then the Commission ceased, and there being no true ordained ministers left, the world steps into that outward form, namely, the Gentile power, and as the spirit of the world came in, so the spirit of the Lord went out.

9. Therefore all Saints since (or at leastways, elect, for there were no Saints till the third record came to be, for it is a true Commission or Ministry that makes Saints), I say all the elect since, have been taught by the inspirations of the Spirit, and so have worshipped the Lord in spirit, giving the glory to him due to his name, not regarding the formal worshippers' distinction of three Gods, or Trinity of Persons; these, I say, will all be raised under the Witnesses of the Spirit, and will make up that third great army in heaven, following the Lamb at this their coronation day.

10. Now as an earthly king doth, when he goes his progress, take his lords of his council and nobility with him, and the chief of his court, to attend his person, and that with all magnificence imaginable, to the great promotion of his glory;

11. Even thus will the King of Heaven do, at this day of Ascension of All-Saints; he will take all his Prophets and chosen messengers, which were of his privy council, and those his messengers will take along with them, all those their children, whom they or their doctrine begot to the faith, they being their captains, and fighting under their banners in their warfare for the immortal crown, shall now with them reign in glory, and go with them when they follow the Lamb, who is the Captain of Captains.

12. I say from my seed spring, begot by a prophet's blessing or doctrine, at this day the Lord Jesus Christ, in this day of the Saints' triumph, goes on his progress, with all those great armies, through his celestial kingdom, showing unto them infinite ravishing glories.

13. But the glory of all glory, is when he hath arrived to the throne of thrones, and to the several distinct mansions there prepared for his Prophets, Apostles, and Witnesses of the Spirit.

14. Then will the great God, the Lord Jesus Christ, for there is no other, we know not any; this God will bid them welcome into his court and kingdom, saying to his messengers, who shall all of them surround his person, in this wise following:

15. Come ye, my servants, partake of my joy, that I have prepared for you; you believed my promise, you grounded upon it, and forsook all for it; here are the mansions prepared for you; here now they are; behold they are here, the mansions reserved

for you; they are yours', possess ye them, to all eternity.

16. Moreover, as all Prophets, Apostles, and Witnesses of the Spirit, have their distinct mansions here, even so the believers under each Commission hath their mansions and degrees of glory also.

17. Therefore, those that have been eminent in faith and holiness, and have suffered much for their faith, and love of Jesus, shall shine there, very gloriously, and be placed near unto the prophet they were under.

18. Therefore, all you that love the truth, press forward in that known truth; for your faith and holiness will be abundantly rewarded. But give me leave to hasten to further enlargements of particular excellences that each Saint shall partake of.

CHAP. V.

1. *Shewing how that the Saints shall in their new glorified Bodies, be capable to see their God face to face.*

1. MY brethren you may know, that when the Saints are immortalized, then shall they be made able to look upon their God, and be strengthened to see him. This will be a crown to us indeed; that we Doctrine 1.

shall see him, that we have longed for to see the face of him that created us, and to behold the person of him, that died for us, and redeemed us by his own precious blood; this will add to our glory.

2. Then shall not Zaccheus need to get up to the top of a tree to see his Lord, but shall be admitted into his presence, and be made able to behold him in his bright, burning glory.

3. When the stock of all our sorrows are gone, then shall we rest like infants in our Lord's arms; there shall we see and behold our God, and our heart shall rejoice; then shall we sing forth and say, many a time have we heard of our God, by the hearing of the ear, but now our eyes behold him.

4. And for a further heightening of our glory, our God will come and take us by the hand, and embrace us as the dearly beloved of his soul, saying, Come to me, I am your Lord, I am he that hath wiped away all tears from your eyes, and done away all fears.

5. Every tear that you shed, I kept in my remembrance, to the end I might reward you with crowns of glory.

Revel. 22. 6. Then will that Scripture be fulfilled, And they shall see my face, and my name shall be in their forehead, and they shall behold my glory, and sing of my praise.

Matt. 5. Isa. 35. 10. 7. Then shall we see God, and in seeing him, shall love him, and in loving him, we shall praise him. This is the joy of Angels and the happiness of Saints, the crown of glory, the garland of felicity; this is one of the Seven Beatitudes, and the blessing of blessings, and the harvest of happiness.

Proved.

8. Then shall we be dunned in the teeth no more with scoffing Ishmalites, saying, where is your God?

9. In this vale of tears, many a poor soul hath been hearkening after his God, saying to every one they met (who professed to be teachers of truth), see ye not, my beloved; see ye not where he feedeth his sheep.

10. But then at this day aforesaid, this inquisition will be turned into true fruition, by the Beatificial Vision of God: this is a joy beyond all joy, without which there could be no joy, for the having of God, and the seeing of God, is the Saints all in all.

11. This is the time that the lost are found, and the undone made happy for ever.

CHAP. VI.

1. *The Saints increase in Glory.* 2. *Of the great Love of the Redeemer to the Saints.*

1. NOW for a further heightening of our joy, this know, that we shall not have all our glory and joy at our first entrance into heaven, and yet shall we not know that we want any.

2. Wherefore as the revelation of faith, will be continually increasing in us with new wisdom, to all eternity, even so will our joys and glories be increasing likewise to all eternity. But more of this hereafter. Doctrine 1.

3. In this new heaven and new earth, will come one joy upon the neck of another, as here in mor-

tality one wave come upon the back of another in this vale of tears; even so, as aforesaid, will one joy come rolling upon the back of another. But I will hasten to particulars.

4. The love of God to his glorified Saints will be a sparkling pearl in the crown of glory.

5. For did not God love his Saints dearly when they were in their blood? How much more, then, will he love them, when made like unto himself?

6. Doth he esteem so well of them when they were in their rags? What affection, then, will he have when they are in their royal robes? I shall hasten to show, and pass on.

CHAP. VII.

1. *Of the Joys that come in by Faith, or Faith's Nature described.* 2. *A Touch of the Angel's Nature.*

1. AGAIN, we have more strings to play upon, we have more melody and mirth still, we have more joys springing up, and more roses in our garland, and pearls in our crowns.

2. For though the enjoyment of God, is that which doth produce infinite joys, yet will there be many more ravishing glories bestowed upon us, both within us and without us.

3. Within us, as from the revelation of our faith; without us, as by the use of our spiritual senses, upon variety of heavenly objects, for an eternal delight to the same; of both those in order, and first for the first.

4. As it was the good pleasure of God to create Adam in his own image, both in form and nature, therefore that nature being of the divine nature, it became a fountain, overflowing, with variety of new wisdom, in all his offspring, even as their God is according to its measure.

5. And this is a privilege above the Angels, for the Angels' natures being not satisfactory faith, but desiring reason, therefore they must always be supplied by revelation from the spirit of faith, in the person of the Lord Jesus, the Everlasting Father.

6. But every son of Adam, according to his degree in glory, will be as a well springing up unto everlasting life, of revelation of new wisdom, from whence flows new joys, and glory within his own person, like unto his God; only this, each one shall naturally return the glory and praise unto their well-springs' fountain, the Lord Jesus Christ, for this their exaltation upon the glorious throne of his own likeness. Doctrine 1.

7. For their spirits, being the spirit of faith, which is the spirit of God, which is all purity, and power, and therefore hath power naturally to spring up in revelation of new wisdom, &c. Inference 1.

8. Nevertheless, though their glory be of the same nature with God, as aforesaid, yet they cannot otherwise chuse, but must on necessity be ever casting their crowns, at his glorious feet, saying; Inference 2.

9. Worthy is the Lamb to receive power and glory, wisdom and honor, who through his infinite love hath made us such creatures, as to have a well-spring of wisdom and revelation, arising out or flowing continually within us, for our eternal felicity, joy, and glory.

10. Now from what is said, we may see, what a sea of celestial glory we shall have; nay, it will be so unutterable, as that the verge of our spiritual understandings in our glorified bodies, cannot comprehend it, as to set it forth the extent or measure of it, in its height and depth, because of its growing and increasing nature.

11. Wherefore, then, should it be expected, that mortality should set forth the glory of immortality, as to the measure of their glory; nor let none require of me to do that, for my business is only to set forth the nature, and not the measure, of this their heavenly glory.

Inference 3. 12. Now by what is said, we see how far our glory goes beyond the Angels; and from hence is the ground that the Angels will have such love to the Saints.—Shall not I from hence demonstrate the cause why? Take it as follows, and follow as you like, and like as you please; I am satisfied in what I write, and I write what I believe, and believe what I write, and receive comfort.

CHAP. VIII.

1. *The Cause of the Angels' Love and Affection to the Saints, the Seed of the Lord's Body.*

1. I BEING now to speak of the Angels extraordinary love to the Seed of Adam, and inasmuch as their natures are pure reason, it may be queried by some, whether this their love flow out of their rational nature, yea or no?

2. Now in answer to this, we are to know, that though their rational nature, is a noble nature, yet from that nature, as from itself, hath no power of goodness or strength of stability.

3. Therefore it is that the overflowings of the divine spirit of faith, in the person of the Creator, into their desiring nature of reason, is that which is the life of their life. Doctrine 1.

4. So that revelation of faith, entering into their nature of reason, preserves their reason, and keeps it in purity, and from hence comes forth pure love, to that which is the life of its life.

5. And from these overflowing raptures, is love quickened, so that the Angels love is out of faith's fountain. Inference 1.

6. Now the Angels will ever be desiring the society of the Saints; for if their love be so great to them in mortality, how much greater will it be in immortality and glory? Inference 2.

7. When the ministration of Angels was in being, the saints had their guardian angels waiting upon them; therefore, said the Apostle, your angels continually behold your Father's presence, waiting for messages of love.

Inference 3. 8. There is four great festival times, or days to the angels, wherein great gifts of wisdom to them is given; the first was in the assuring to them the eternal love of God towards them.

9. The second was at the day of the incarnation of God, as aforesaid, and the third will be at the resurrection and ascension of God; and this was a great day, for all the host of angels came with Moses and Elias, to associate to their God, and to welcome him home; therefore, it is written, God is gone up with a shout, this shout was from the holy angels; these three days are over, but the fourth is not yet coming, but it will come at the resurrection and ascension of all saints.

Inference 4. 10. Then will the angels rejoice again, and sing forth the praises of the Almighty; they will then show forth their love by leading the saints about, and shewing the glory of their father's kingdom, and of the mansions wrought.

11. Have comfort, here you seed of the Son of Man, for love and wisdom is working for you in heaven; seraphims, and cherubins, angels, and archangels, are providing extraordinary things, to be given to such as are fore-known, and that have been eminent in a commission.

Inference 5. 12. Then will Peter's angel take Peter by the hand, and Abraham's and David's, and the Virgin-wife Mary's, and Zachariahs' angels, &c. take them by the hands, and will welcome them into their father's kingdom, and will present to them tokens of unexpressable love.

13. And most assuredly, from the highest order of angels, namely the cherubins, love will abundantly flow from them towards the saints, because of the free electing love of this their glorious God, in his sparing of them at the downfall of that their fellow cherub; as also by assuring them of an eternal enjoyment of the favor of God, and their most merciful Creator, blessed for ever. Amen. Inference 6.

CHAP. IX.

1. *Shewing what Faith is, and of its Substance.* 2. *And how Revelation is kindled, and Joy produced, both in God and Man.* 3. *With the Reward of Revelation.*

1. NOW shall I treat again of the nature of faith in a glorified body, because it is the inlet to all our joy.

2. Faith is of no great bulk in a saint, though so great and wonderful in wisdom, power, strength, and virtue, as to kindle new revelation; it is a little invisible spark, not so big as a mustard seed, that can kindle revelation so wonderfully, as to create new joys, new songs, and new praise, unto its Creator, and gracious Redeemer, the Lord Jesus Christ, blessed for ever. Doctrine 1.

3. The glory of faith, is a miraculous glory; is it Amplified.

not wonderful that such a thing should be in God? and is it not more wonderful that such a quickening, and an ever new creating, growing, and increasing, nature should be in man? and yet it is true, for it is both in God and man, in a spring of a high nature, after man is immortalized and glorified.

4. Well then may all saints propound that question of the Apostle's, saying, what manner of men shall we be? if David could say that these mortal bodies of ours were fearfully and wonderfully made, how much more may it be said, that the Saint's immortal bodies and souls are gloriously and wonderfully made, considering the operation of that invisible spark of faith, that reigneth in the glorified body?

5. For it is that spiritual spark of faith that maketh the body so to shine.

Inference 1. 6. Now faith being such a noble nature, let me next show what is the principal wheel of its motion in a glorified saint, or what that fuel is, that doth kindle revelation, or becomes matter of its operation, the knowledge of which is worth the discovery.

Inference 2. 7. Therefore you, the seed of the Lord's own body, may know that this fuel proceeds principally from a clear comprehension of a two-fold action, one in God, and the other in man.

8. That which is in God, is this, all those righteous actions and sufferings of Christ in the days of his flesh for the saints, as each action in every saint doth arise in the mind, it becomes a special fuel to kindle this fire, this love-fire in the glorified saint.

Inference 3. 9. Therefore whenever it is that a motion of remembrance of Christ's sufferings for him, doth arise in the mind, it presently creates a sea of celestial

joys, from its revelation of new wisdom being occasioned by that motion, and then doth the glorified saint abound with thanksgiving, power, honour, and glory, unto the Lord Jesus, the fountain of this its felicity, joy, and glory.

10. And then, again on the other hand, all those righteous actings and sufferings for truth's sake, that were acted and suffered in our former bodies, by the appointment of our God shall be conveyed into our new spiritual bodies, that are like unto our God; with our memory and senses, and so shall be another glorious fire, naturally to kindle revelation of new wisdom, as aforesaid, &c. Inference 4.

11. Now every revelation will beget a reward, or become a reward, for every revelation will beget a new song, and every new song will fill us with joy, and gladness of heart, and every joy and rejoicing of heart will be a spiritual banquet; and so it will do by feeding upon the righteousness of Christ, and the sufferings of him in the days of his flesh, for us, as aforesaid. Inference 5

CHAP. X.

1. *Shewing the Felicity that comes to the Glorified Saints, by their spiritual Memory, and of the largeness thereof.*
2. *With the Ground of Revelation, and how it is two-fold.*

Doctrine 1. 1. AGAIN, as the revelation of faith in a glorified body doth abound in new wisdom, and soul ravishing delights, continually bubbling up from its own well-spring; even so the course of its current is supplied from its comprehensive memory, being the store-house of heavenly treasure.

Proved. 2. For the saints' spiritual memories will be conveyed into their spiritual glorified bodies, and made one with them, and it will be heightened in its glory, as well as the body, or any other divine virtue, or excellence, for there must be a correspondency of each divine property, member, sense, or faculty.

3. Therefore in our glorified bodies there will be no part defective, but as every member, sense, or faculty was answerable to each other in a perfect man, even so they will be in glory, wherefore our memories being made one with our spiritual bodies you know they must needs become wonderfully comprehensive.

4. Our memories here, whilst in mortality, are many times very defective and weak, we are not able to retain what we see and hear, but what goes in at the one ear, goes out at the other, being like unto a sieve, &c.

5. And one cause of its being so weak and uncomprehensible, is, that several guest of contrary natures, seek for lodging there, for naturally man's reason would have quiet harbour; therefore, to reason in itself, that it may reason with the world, for its honour's sake, and that becomes an enemy to spiritual faith, if faith gain not pre-eminence over it, and it is hard to gain so much lordship, but that it will take up a great deal of room still.

6. Again, another thing that proves defective to the spiritual memory here, in a saint, is a burdening it with more than it can bear; a saint thinks sometime he can never hear of spiritual truth too much, nor read too much, therefore he will read with great zeal and delectation of mind, as long as he can see, and not be weary; because, whilst he hears or reads, the sense of the words are upon his mind, or memory, but no sooner almost he hath done, but all is slipt out again out of his memory, to the disturbance of his spirit, for the not remembering it no better.

7. But it will not be so with thee, O serious saint, and devout soul, (that now mourns under a weak and treacherous memory) in thy glorified state; but what good thing soever passed through thy heart, shall come into thy heart again, and thou shalt never forget it, but only when faith hath, by a blessed banquet, made thy cup run over, it shall lye down in thy memory and give place to other spiritual motions, and in its time, (if I may so say in that place, where is no time) bubble up again in another heavenly joy; as for example; Inference 1.

8. Did thou hear a word from me, or any other that did comfort thy heart, when thou seest him that so hath done? then there is an occasion Inference 2.

for that motion to arise, and if thou seeist that saint a thousand years after, that again, (let us suppose this, though there be no number of days or years) there will arise still another motion of perfect remembrance in thee, of what good joy, or delight thou didst receive from thy spiritual brother, either by hearing or reading.

Inference 3. 9. Moreover all the good deeds that ever the saints did, all the good words that ever they spake, and all the truth that ever they heard, and all the evil that ever they resisted, will they perfectly remember, as aforesaid, and every remembrance will occasion new joys, and ravishing glories.

10. Thus will every spiritual motion, thought, desire, word, or deed, that the saints enjoyed in their natural bodies, shall by the infinite power of the Lord, be made one with their spiritual bodies in the highest heavens.

Amplified. 11. And then will they remember every cross, every stroke of affliction, and persecutions they underwent in the days of their mortal flesh, for truth's sake; and every one of those sufferings will sensibly feed them by the remembrance thereof, with God-like new joys of wisdom, power, and glory, to eternity.

Cleared. 12. From what I have said, we may perceive from whence the principal joys and delight of the glorified saints do arise, and that is from within them, although there be many excellencies, glorious, and without number, without the bodies of saints in this kingdom of eternal glory, to delight the spiritual senses of the saints, (as I shall declare hereafter) for our God will have them to have a most perfect glory, both within and without, like unto himself.

13. Yet the principal glory is founded within, and from thence doth our chief happiness spring, inso-

much as that it becomes a well-spring of faith in us, flowing out new streams of eternal felicity.

14. Not that I will affirm that it hath no revelation but what ariseth from its own seed, within its own body; but on the contrary, I am persuaded that it receiveth, at certain times, new revelation from the person of the Creator, even from the glorious words of his mouth.

15. For the Creator and glorious Redeemer will have discourse with his Prophets, and chief Saints, and in the manifestation of that discourse, or divine speech, will arise ravishing joys and new soul delights.

16. Yet, nevertheless, this we are to mind, that the saints, in their glorified estate, do not desire revelation from his person, because they know not of any thing they want, and so they are ever satisfied with their own well-spring, and so are without all capacity of desire, contrary to the angels.

17. And thus we see the Saint's glory heightening and growing greater and greater in their new spiritual bodies.

18, But this is not all, greater enlargements are still incoming, therefore give me leave to prosecute this further, whilst the light of heaven shines in my understanding, and the truth of his promise made clear to me, by that his blessed in-shining love of faith engraven in my heart, by that heavenly diamond pen of prophetical report.

CHAP. XI.

Shewing the Nature of that Spiritual Food a Glorified Saint is fed withall.

1. YOU that further desire to know of the food and raiment that glorified bodies shall be fed and arrayed withall in the kingdom of eternal glory, let them mind the discourse following:

Last witness' testimony.

2. Wherefore, as a natural body cannot subsist without natural food, even so a spiritual body cannot subsist without spiritual food; now, as a natural body hath no desire after the things that appertain to the celestial kingdom, so glorified bodies are uncapable of any satisfaction from natural food of this terrestial kingdom.

Doctrine 1.

3. But on the contrary, their food is produced within them from a never-failing fountain, arising out of their own spirit, for every revelation of wisdom becomes food, to feed them, and look how many revelations arise, so many sorts of food have they for their eternal nourishment.

4. Therefore the glorified saints are not confined to such and such sorts of food, but as their revelation is from a well-spring of endless virtue, so their food is of such variety, as that it is without knowledge or number, as to the several sorts thereof.

5. Yet, nevertheless, each sort is so delectable to the spiritual taste, as that it becomes such a feast of fat things, such a banquet of beautiful balm, that

it ever ravisheth the spirit with the sugared scent and sovereign sweetness of the fame.

6. Ah! my friends, do you not here taste a little how sweet the wine is, that is from the spiritual grape of faith? blessed are they, said our Lord, that hunger and thirst after righteousness, for they shall be filled; this shews that the righteousness of faith is a spiritual banquet to the spiritual convert; here in mortality, whose measure can be but small, because mortality can contain no more but a penny earnest, which fills mortality. Inference 1.

7. But then what a feast will the saint have when he hath a spiritual body, and that body filled with faith? and being so it will never want food, but such glorified creatures may ever at their pleasure go down into the cellar of their soul, and drink wine at their will. Inference 2.

8. Thus we see how they will be eternally nourished, it is not the wine of the natural grape that we shall drink, nor it is not the bread of natural grain that we shall eat, but that bread and wine that we shall feed on, shall be in the revelations, new and rare, that shall continually run in the souls, as in a fountain of endless joy.

9. Therefore, when Christ said unto his disciples, that he would drink no more of the fruits of the vine with them, until he drank it new with them in the kingdom of heaven; he did not mean that they should drink wine in heaven, as they drink the wine of the natural grape here on earth.

10. For though it is not denied but that grapes may grow in heaven, upon trees there, yet certain it is, there is not made the same use of them there, as is here, although they may serve for the delighting of the spiritual senses, as many other herbs, flowers,

and fruits, may give a sweet scent to the spiritual senses.

Inference 3. 11. But the words of Christ is clear, by saying until I drink it new with you ; that is, until I drink it with you in a new way, and manner, or in another sort ; it is true it is written, wine gladeneth the heart of God and man ; and so it doth, for the wine of the natural grape did glad the heart of God, in his anointed body, in mortal state.

Judg. 9. 13.

Inference 4. 12. Moreover, it may be said, until I drink it new with you, in reference to those new soul delights, in these new created bodies, in that new heaven and new earth, where there is continually new wisdom, and new revelation, which may be called new wine, to make glad the heart withall.

Application. 13. Now when this glory is effectual, and the time accomplished, then shall there be no such a thing as hunger, or thirst, any more, but welcome fountain fulness, here human life is preserved, by outward food, as spiritual life is by inward, but when our human life is changed into divine, then shall we have no more need of outward food.

14. Therefore when all elemental matter is thrust out of us, and our spirit made of immortal fire, and our bodies thin light and transparent, answerable to the same, then shall there be no more hunger, nor thirst, as aforesaid, but welcome fountain fullness, for thy streams makes glad the city of God.

15. Then will every glorified saints' faith be the stream, and God the fountain of that stream, and as long as the fountain in God will hold, so long the city stream will hold out.

16. Not that it flows from God, to them, as to the angels, but it was first given to Adam, and from thence it is generated and derived into all his seed,

and so is a generated faith in mortality, and when in its immortal state, it will then in itself become a running river of endless joys.

17. And thus hath the glorious God made his Saints of God-like glory, like himself: we shall eat the same meat, and drink the same drink as our God doth; then shall every Saint take the cup of salvation, after their coronation, and pledge our Lord, out of that ever-running spring that bubbleth up in his own heart.

18. Let this comfort the hearts of the poor afflicted souls, who hath faith, and by that faith rests on God. Although the outward man be in want, hold out a while—'tis but one night—you shall be feasted in the morning, and shall sit down in the kingdom of God; and then shall you never hunger nor thirst more, but on the contrary, your faith will afford your spiritual bodies with infinite varieties, and that without labour or toil, so that you shall have store in yourselves, like the widow's oil, which will never decrease, but will become a cruse, ever full of the water of life, &c. Use of consolation.

CHAP. XII.

Of the Saints' Clothing in Heaven.

Doctrinal Text.

1. I HAVING set forth the food of a glorified Saint, now follows the adornment wherewith the Innocent Spirit is clad and invested withal. In the Revelations by John, we read, that John saw Christ after his glorification, clothed with a garment down to the foot; now such a garment as our Lord is clothed withal, such shall we, according to our measures, that are found alive at his coming.

Explained.

2. Now what was that garment that Christ, the Everlasting Father, was clothed withal; it was neither woollen nor linen, but it was his glorious body, of flesh and bone, which glittered as the sun in its strength.

Proved.

3. Now as Christ's body became a garment to clothe the Invisible Spirit of Faith withal, even so will our bodies, when immortalized, be a garment of eternal glory; and hence it is that Paul compares them to Christ's body, saying, we shall be like him.

Inference 1.

4. The body of mortal man, is the mortal soul's tabernacle, yet this body, which is the soul's clothing, must have clothing itself, or it cannot subsist, as also it were full of shame; for our bodies here are stained with sin, and this sin hath begot shame, and this shame hath begot fig leaves to cover it withal.

5. So that there is less beauty now in the soul's clothing, than in the body's clothing; that is, there is less glory upon the outward body, than there is in the covering that is put upon the outward body.

6. But after the Saints are once immortalized and glorified, then will each Saint's body become a robe and garment of eternal glory.

7. Then shall the king's daughter be all glorious without, as well as all glorious within; then will the stain be gone, and the body will shine as the stars, and exceed them in brightness, and whiteness, and sweetness. Psa. 45. Inference 2.

8. And then will the garment smell of myrrh, and aloes, and casia, out of the ivory palaces, or mansions of glory; then out of this palace will the rose of rarity arise, with sweet fragrant smells: but who can set forth the glory of this garment? Who can unfold the excellence thereof?

9. Suppose a natural body were all covered with gold, and the glittering jewels of this world, yet the glory of it would appear but as the light of a candle, to the sun, in comparison of that glorious garment, wherewith the spiritual body is covered. Third testament.

10. These things being so, who would not (with Paul) desire to be dissolved, or at leastways new clothed, with heaven's house upon them. Applied.

11. Comfort yourselves, or be comforted, my poor brethren; though you be clothed here but in vile raiment, yet you see the day is a coming when it shall be put off, and you clothed in change of raiment. In a use of consolation.

12. Wherefore, though many of us are in the devil's prison, yet we shall be brought forth, and honoured as Joseph was; for though many have lain among the pots, yet shall they be as the wings of a

dove, covered with silver, and her feathers with yellow gold.

13. Be not, therefore, discouraged at present calamities, for the Saints are the people that the Lord of Heaven will honour; a little while, and the proud Hamans' will be down, and the poor mourning Mordecais' will be exalted to the Crown Royal, they being the people the Lord will honour.

14. But then the joy that there will be when the King of Heaven will say, Come, ye poor despised Mordecais', you that have been mourning in your sack-cloth and ashes, your shame is past, your suffering is over.

15. Come, now, let the Royal Apparel be brought, which myself doth usé to wear, and the white horse that myself doth use to ride upon, which is the righteousness of faith, and the Crown Royal, which is of my own divine nature, and let my beloved ones' be arrayed therewith, for they are those I delight to honour.

16. Then shall our glory be great, and our raiment white as snow, glittering as the sun beams, and we as so many stars or suns in that upper region of light.

17. Then shall crowns be on our heads, and palms in our hands, in sign of victory; and we shall reign as kings for ever, and our clothing will never decay, but will always flourish as the flowers in May, and this will be for ever, world without end. Amen.

CHAP. XIII.

1. *The Motion of a glorified Saint is as swift as thought.*
2. *Of the Quickness of the Eye, and of its ravishing Objects.*

1. THE Saints shall not only be so glorious in body, but they shall be as swift in motion. Then will these Scriptures be fulfilled, Then shall the lame man leap as a hart, and they that wait upon the Lord shall renew their strength; they shall mount up with their spiritual body as with wings, even as eagles; they shall run, and not be weary; and they shall walk, and not be faint. Doctrine 1.

2. These sayings allude to our motional swiftness, but comes too short of it; for we shall not only be so swift as the hart on our pace on that spiritual earth, nor as swift as the eagle, in our ascent in heaven, but we shall be as swift as thought. Proved.

3. It will not be with us in our glorified state, as it is with us here; for here we are, as it were, fixed to this earth, for a natural body is not in its proper centre, but when it is fixed upon this earth; therefore if this earth or place should give way, then would this earthly body sink downward also, let it fall never so deep.

4. But it will be otherwise in a glorified body; for spiritual bodies, when they are glorified, then its own nature is its own centre; therefore the nature of it is to stand upon nothing, but can with as much

ease ascend or descend, and is as swift as thought, to ascend higher and higher, be it never so high.

5. For the new heaven, being non-globell, therefore the saints can have no let or hinderance to their motional swiftness of body.

6. Here the thought is swift, but its body is slow: here we can think of a friend a hundred or five hundred miles off, and our faith doth many times motion forth upon that account, and receives some pleasure thereby.

7. But if it could as soon be there in person, as in thought, O the joy and felicity it would then have; but that would be heaven on earth, but this is reserved for the glorified body in the heavens above.

8. Now this is no mean part of our glory, that our bodies will be so light, so nimble, and of such agility, as that it can move thousands of miles in a minute, and like lightning shoot forth themselves at their pleasure, as fiery darts in that region of rest, to divert themselves with the whole creation there.

Doctrine 2. 9. Also, the Saints will be as quick in their sight, as in their bodily motion. We shall see as far as possibly we can be made capable to see, and hear as far as is possible we shall be made capable to hear.

10. Oh, glorious kingdom, where all are kings. Oh, glorious kings, where all are so light and full of agility, and so quick of sight, in a kingdom that is boundless, in which we may behold thousands of thousands of heavenly objects. But more of this hereafter.

CHAP. XIV.

The Saints shall perfectly know one another in Heaven.

1. OUR glory will still increase, for the Saints will perfectly know one another in heaven. This is a rare rose in our garland; for we shall have such God-like wisdom, as that we shall not only know those there that we have known here, but we shall know those as we never saw. Doctrine 1.

2. Yet this we are to understand, that we shall not know every one there as we knew naturally here; for our natural knowledge will be done away, that our spiritual knowledge may take place, and be all in all, for natural acquaintance and society will be forgotten. The Doctrine opened.

3. Therefore we shall not know one another as to natural relations, as to know or say, this was my husband, or this was my wife, or this was father, mother, sister, child, or brother.

4. But our knowledge will be in relation to spiritual acquaintance, so that those that we have had sweet society withal, and fellowship here in the spiritual, those persons will be known by us there.

5. Now, as the Saints meet with one another in this kingdom of eternal glory, that had communion together here in the kingdom of grace, there will The extent of knowledge.

their joys abound with sweet embraces, and their remembrance of their former spiritual acquaintance with each other, will be as cups of new wine, to refresh their divine spirits with new songs of praise unto their Redeemer.

6. Now from hence, you that have a large stock of the grace of love to the brotherhood, and have conversed with, and read, or heard of, and with many eminent Saints, may gather from hence what virtue your new spiritual and glorified bodies will be possessed of.

The benefit of this knowledge.

7. For this knowing each one you have conversed with, and your divine love hath thought upon, or that you have had communion withal, will not be one of the least excellences or precious pearls in your crown.

8. Now there is one thing more, my revelation of faith tells me, that we shall sooner meet with some Saints than with others, when our faith hath a motion of a visit.

How the Saints can find each other.

9. Those whom they can see, after the quickest capacity, are the Prophets, Apostles, and the Witnesses of the Spirit; yea, all such as have been Ambassadors, Messengers, or Ministers of God, in any age, for each of these is known by name, and they have their several mansions; also their glory is large, and their crowns richer, than others; therefore they are discerned further.

The kingdom opened.

10. So that as it is known here where the king keeps his court, so it is known there where they keep their courts; and as the kings of this earth, and lords of the same, do go their progress here, so doth the Prophets, and Prophet of Prophets, go their progress in heaven, when their wisdom moves them to it.

11. Now how one Saint finds out another Saint, is according to my faith thus; as to the general, the glorified Saint doth mind what prophet such a Saint was under, that they have a mind to see, and then among the Saints under that prophet they can repair. A way in heaven opened.

12. And although that prophet should be distant thousands of miles, and that Saint should be one in a number without number, yet in that the Saint is in motion as swift as thought; it can be there in a moment.

13. And then as soon go through that host of heaven, singing a melodious song of its former spiritual acquaintance, by reading or hearing of such a Saint's faith and suffering, upon which song two lovers meet, and sweetly greet with an—All hail, dear brother.

14. But then when those Saints meet, who have lived together in one age, and have had sweet refreshing drops of the dew of heaven, from each others' mouths, O what joy will there be? what kisses of love, and lovely embraces; then will love appear to be love, when every Saint's love makes a river of love. The fruition of the Saints society in heaven.

15. Did Jacob and Joseph, after their long absence, when they met, fall one upon the neck of the other, in soul-ravishing love? and will they not much more in heaven, when they meet there?

16. Again, hath not the love of the company of Saints been so sweet to some, that they have gone a hundred miles endways, several times, to see the Saints, and to converse with them? This I can speak experimentally.

17. Now, if the society of Saints have been such a

felicity here, what then will it be there, in their rich robes of righteousness and glory?

1 Cor. 13. Proved. 18. Then shall that Scripture be fulfilled, saying, We shall know as we are known; and that Scripture

Opened. which saith, there shall you suck and be satisfied, with the breasts of her consolation, and milk out,

Cleared. and be delighted with the abundance of her glory; then when we there see one another, our hearts shall rejoice, and our bones shall flourish as an herb, &c.

CHAP. XV.

1. *Shewing of what Stature the Saints are of in Heaven.*
2. *And how distinguishable one from another.*

1. IF it should be queried in what stature the Saints shall rise, and of what complexion? the an-

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Doctrine 1. come to a perfect man, unto the measure of the fulness of Christ.

2. Therefore look what stature Christ was on; the same stature shall we be on, for we shall be like him.

Proved. 3. For as Christ, the Son of Adam, was like the first Adam, so shall we be like both these Adams',

and the same in stature; for the same stature the first Adam is of, the same is the second, and the same shall we be.

4. Therefore it matters not whether we die infants or old men; for we shall all have one stature, though not all the same degree of glory, so that there will neither be dwarfs nor giants, but the middle stature, of some five feet and a half high. Secondly.

5. Again, this we may mind, that every glorified Saint, though it is both in form, nature, and stature with God, yet will that supernatural nature be of that variety, as to give a distinction whereby to know each from other. Thirdly.

6. For as it is wonderful to see the extent of nature here in this kind, for amongst all the children of men, can hardly be found two that do exactly answer each other in complexion, but there is some difference to be discerned, though thousands be together, yet are they all distinguishable in countenance, though of one form, nature, or stature.

7. Why thus it will be with us in heaven, and the Angels likewise. Our colour, our glory, and countenance will be distinguishable; it will be just according as the variety of divine properties abound; every property gives the complexion, therefore look what complexion a Saint hath in his resurrection and glorification; that complexion shall he retain, and be known by to eternity.

8. For as an earthly nature gives the complexion here, so doth a heavenly nature there.

9. Here wit and beauty flows from fine blood, as the cause thereof; even from blood in a rational fire, as well as a divine.

10. But there their complexions and beauty flows

from a spiritual love-fire, not from blood there; for there will be no blood in our new spiritual bodies.

11. Therefore the divine fire gives the colour; then will the face be ruddy, and the cheeks look like the rose of Sharon, and the eyes will be quick and splendent, like sparks of fire.

12. This is the glory of our Father's children: by-and-bye follows the glory of our Father's kingdom.

CHAP. XVI.

1. *Of the great Extent of the Kingdom of Heaven:*
2. *And the Nature of that Spiritual Earth.*

Doctrine 1. 1. THE kingdom of eternal glory the Saints are to possess, is of that vastness, that the Saint may ascend as high or as low as he will to eternity, without let or hindrance.

Doctrine 2. 2. Again, he may likewise stand and walk upon a spiritual earth, and crystal waters, at his pleasure; although the nature of a glorified spirit is to stand upon nothing, because its own nature is its own centre, so that there needs no sitting nor standing for rest, for motional assent hath no painfulness in it.

Doctrine 3. 3. Nevertheless, at its pleasure, it can leap and

dance there with each other, as the young lambs upon the green hills here; so then that saying will be fulfilled, Then shall the lame man leap as a hart; they shall run, and not be weary; and they shall walk, and not faint: then shall the Virgin rejoice in the dance, &c.

4. This is that new heaven, and new earth, wherein dwelleth righteousness; it is called new, because the bodies of the elect were never there before. Inference 1.

5. Again, it is called a new heaven, and new earth, because all things in this world waxeth older and older, as a garment, unto an eternal dissolution. Inference 2.

6. When as the person of God, Elect-men, and Angels in that new heaven, and new earth, become newer and newer, younger and younger, in all unspeakable, new, and glorious delights, continually springing up both within and without. Inference 3.

7. Furthermore, though the Saints may ascend as high and as low as they will, yet is that earth of an infinite circumference; there is no comparison betwixt that earth and this, this earth is but as the prick of a pin, to that.

8. For this we are to know, that the firmament, where the stars move, doth bound this world, and is much more in circumference than this earth is; how much more then is that new heaven and new earth, that is so far beyond it?

9. That world, or new earth was first formed, and this after; whatever here was created or made, was to living creatures in his six day's work, or to any tree, herbs, or fruit, was all made as from that creation above, being the platform, or pattern by which all things here were made by. Doctrine 4.

10. Therefore, it is written, by faith we understand that the worlds were formed by the word of God; Heb. 13. Proved.

so that things that are made are not made of things which do appear; and in another place it is written, that Moses was commanded to make the tabernacle according to the pattern he had seen.

Secondly. 11. So that it is clear, that things which we see here, are made of things which do not visibly appear, then they must have their pattern from things that do not appear; but are invisible to us, though visible in the other world.

Thirdly. 12. Therefore all variety of fruits, flowers, trees, grass, herbs, together with all beasts, birds, fish, and fowl, are all made according to that creation above the stars.

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Inference 2. 14. From them sprang the thorn, and the thistle, and many a hurtful herb, and all such sensible creatures that are evil, had its production from this curse, nature purging itself of that depraved life that is in it, hence comes your adders and snakes, serpents, toads, frogs, vipers, and all manner of venemous creatures.

Inference 3. 15. Thus we see that nature is dependant to God and serviceable to man, and works continually for good to the creation; God finished all his works in six days, but nature is to work as long as the whole universe shall stand.

Inference 4. 16. Now if it were not for this working of nature, the creation could not subsist, for that venemous,

poisonable, or corrupted matter that is by privation of a natural blessing, would destroy man and beast if it were not for natures quickening it into life, for to purge the earth by feeding upon that poisonable matter, it being its own nature, and so fit food for it.

17. Again, here you may see that nature works like unto God, in that its works is to bring life out of death, for the death of one thing is the life of another; hence it is that nature is looked upon as a God, and by the blind atheists it is looked upon as the only God, because it gives a life by putrefaction. Inference 5.

18. They not seeing how that it is necessary it should work so under God, seeing God hath put a power in it, for by virtue of an equal as well as a powerful proportion of the four elements, it may form the matter not only into a conceiveable life, but also into male and female, and so come to be capable of generation, though in a different way, as some in the ear, some in the mouth, and other parts, according to the operation of nature. Inference 6.

19. By this we may perceive that there is many creatures, that are nature's workmanship in this world, and had not being in the creation, as cats and rats, &c. Inference 7.

20. But all sorts of cattle, fish, and fowl, with infinite other creatures, had their being then, and were all made out of that creation above, as all the trees, flowers, and fruits, as aforesaid.

21. Now the manner of the creation in this world out of that above, my faith tells was in this manner, following;

22. The Creator, in this his creation of every living creature in heaven, took one of each sort and kind, they being all male creatures, and mortallized the same, sending them down, and so out of each took Inference 8.

a female, and so from hence came that union of natures by which every one, through an instinct in nature, cleaveth to his own kind.

Inference 9. 23. There is some that do hold, that all this whole creation of living creatures, shall at the end of the world ascend to heaven, from whence they were taken, and they ground from that saying of the Rom. 8. 21. 22. Apostle, speaking of the creation, being surely arrived with the Saints in heaven, which, according to their kind, groaned long for deliverance.

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1. *A Kingdom of Love.* 2. *And of Lovely Things.*

Doctrine 1. 1. THIS kingdom of eternal glory is a kingdom of love, there is not one spark of anger there, for there love is without opposition, as this place is a vale of tears, so it is of love and anger, each runs its round, and we cannot help it.

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Illustrated. 2. If we were not angry in sin, but unto sin, it were well; but afflictions are sometimes so pressing,

that we are not only unjustly angry, but are ready to justify unjust anger.

3. But, Oh! happy country, where love is all in all, because no sorrow is there, nor anger; here we are pettish and foolish, and ready to fall out with our best friends, and after, we relent, and are troubled at our unbridled anger.

4. Love is now the comfort of our life, but then it will be the crown of our life, and there shall we love and be loved, and loaded with love as the bee is with honey, and God will set his love on us all, and this his love shall rest on us.

5. There is a sweet saying by the Prophet Zeph. the Lord, thy God, (said the prophet) shall save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing. Zeph. 3. 17. Applied.

6. Here is love indeed, this makes glad the city of God, for this city rests in the arms of his love, he rejoicing over them with singing; this will ravish the heart of the elect with astonishing joy, not only to hear the songs of your Lord and Saviour, but to hear the songs of the praises and love of you, and how dear you are to him.

7. Will not this now strike the flint of the heart, and make the fire ascend to heaven, in praises here? how much more will it do it there, where the holy love-fire is ever burning?

8. No heart can now conceive, nor tongue can utter what joy and love, and songs of joy and love, will be betwixt the Redeemer and the redeemed.

9. And as the Saints do all join together singing songs of praise unto their good God, even so likewise they, as children of one father, and heirs of one kingdom, do all mutually embrace each other, and

kiss each other, with lovely songs, as they meet, they sweetly greet in this wise;

Songs of joy and praise.

10. Hale, my dear brother, have I met with thee?
O welcome into this felicity,
Where perfect love and concord doth abound,
No strife or discord in it can be found.

11. Come, let us love, and in love let us greet
Our blessed God when we with him do meet;
O sovereign sweetness, our joy, and eke our crown,
What thou hast given us, at thy feet we cast down.

12. For thou hast redeemed us with thy precious blood,
Of God-head-life, laid down in thy manhood;
Our faith, in which was made the seal of heaven,
And now the glory of it thou hast given.

13. You are my jewels, will our Lord reply,
And welcome now into your master's joy,
For I joy in you, as well as you in me,
And take you for my sweet society.

14. All my delight on earth was amongst you;
You had my promise, and now you find it true;
You did believe me, now shall joys abound,
Possess all joys that in my courts are found, &c.

CHAP. XVIII.

Heaven a Kingdom of Everlasting Peace and Rest.

1. AGAIN we shall there possess everlasting peace, without any disturbance, then will that Scripture be fulfilled, that saith, that peace shall be extended as a river. Doctrine 1. Isa. 66. 12.

2. Here we have some drops of peace to keep us from despair, it comes dropping as from a limbeck, but there it will run from the spout, or rather as the river itself, being a flood of peace, that is, peace in abundance; this flood of beatitude will sufficiently be-dew all the whole region of heaven, where we shall eternally dwell.

3. How sweet a thing is peace and quietness; here we are willing to be at quiet with man as we are with God, and our own consciences, but cannot'; but as our God is the prince of peace, so his kingdom is a quiet and peaceable possession.

4. In this kingdom is no sueing for honour or preferment, but all the hearts of the Saints shall will one thing, as if they were one thing, when any one hath a new joy from a new revelation all will joy in it. Doctrine 2.

5. Tug hard for this, you Saints, for this is the kingdom of concord, my meaning is, not that you shall strive and labour as reason doth, with praying and preaching, fasting and mourning, thinking to obtain it by that means, but you must tug hard with Exhortation.

the world, that they overcome you not, but hold your faith fast, although it should be unto death.

Applied to the first doctrine.

6. A little while and this kingdom is yours, and then you need not fear, for there will be neither enemy to assault, nor enticement to carry away, but sovereign and sure security, and secure quietness, and quiet joyfulness, and joyful blessedness.

Doctrine 3.

7. Follow peace, for there is no other righteousness available, but that which is sowed in peace and love, this is the seed of heaven, sow it therefore, and reap in heaven; according to the measure of peace, so will be the joy and glory, for what is peace, but a settled joy in a quiet soul.

Peace opened.

Doctrine 4.

8. Again, this kingdom is a kingdom of rest, as well as peace, behold the extent thereof in the discourse following.

CHAP. XIX.

Shewing a Cessation from all Toil and Trouble, and from all Sorrow and Mourning.

1. THIS kingdom of heaven is not only a kingdom of peace, but rest likewise; for,

Doctrine proved.

2. First we shall rest from all our toil and hard labour that our necessity requires us to take, in order to the maintaining of ourselves and families, and this is no small burthen to be freed from, for the generality of the Saints are poor, and have little of this world's

goods, or if some have, can scarce hold it and their faith both, but persecution takes it away.

3. Furthermore they can hardly tell how to live, if they have but small, because it cannot oppress nor defraud, cousen or cheat, and dissemble as hypocrites and prophane worldlings can.

4. Therefore is compelled to hard labour, getting his living with the sweat of his brow, lying down with weary bones.

5. But Oh! sweet rest that is reserved for us, thither do we hasten, and when mortality is swallowed up, then will our rest be glorious, and our bones shall flourish as an herb.

6. Secondly, we shall rest from all sorrows, for there will be no more sorrow there; here we are continually exposed to sorrows and troubles; man is born to trouble as the spark fly upwards, we are brought forth of the womb in sorrow, and our mother's sorrows are multiplied by our birth, so that we may be called the sons of sorrow. Doctrine 2. Isa. 14. 3. & 35. 10.

7. This world is a vale of tears, and an inlet to all sorrows to all Saints, be they Prophets or Apostles, they cannot be exempted, nay they have the greatest share of sorrows, because they have the greatest share of sufferings, because they are appointed for the greatest glory.

8. The reason why the Saints have so much sorrow is, because they must suffer their hell, in the devil's heaven, therefore, said Christ, ye shall weep and lament, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy. John 16. 20.

9. From hence we see that our God hath disposed of joys and sorrows by turns, we are to mourn while Applied. Psa. 38. 17.

worldlings rejoice, that then when they mourn, we may rejoice.

Jer. 20. 18. Matt. 10. 38 Luke 14. 32. 1 Cor. 2. 2. Gal. 2. 20. & 6. 14.

10. Now you weak Saints, you are too dainty and curious, if besides the joys of heaven laid up for you, you should yet look for a liberal portion of delights and pleasures of this world, you cannot learn Christ but by the cross, nor gain heaven but by contempt of earth, mind Scripture order.

Isa. 65. 14. Psa. 126. 5.

11. But you, my friends, that have and do suffer for your faith, and that are made to weep now, for sorrow of heart, you shall then sing for joy of heart, then shall that prophecy of David be fulfilled, they that sow in tears, shall reap in joy. So Revel. 21, 4.

Jer. 31. 12. Verse 13. Isa. 51. 11.

12. Then shall that sweet promise of the Lord, by David, be fulfilled, their soul shall be as a watered garden, and they shall not sorrow any more at all, but then shall the virgin rejoice in the dance, and I will turn their mourning into joy; and again, the ransomed of the Lord shall come to Zion, with singing and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAP. XX.

Shewing a Cessation from all Fears and Cares.

1. THIRDLY, we shall also rest from all our fears and cares incident to us in this mortality; here we are pestered with very many fears and cares, some necessary, and some unnecessary, which many times makes our lives troublesome to us; our living amongst wicked persecuting men, is one cause of our fear, and it was one cause of Jacob's fear. Doctrine 1.

2. Therefore Jacob prayed unto God, saying, deliver me I pray thee, from the hand of my brother, for I fear him, lest he will come and smite me, and the mother with the children. Gen. 32. 11.

3. The same fear was in Abraham and Isaac, but most vehement it was in Jacob, and his sons; first in his sons when they were roughly or severely examined before Joseph, and charged for spite, and again, when their monies was found in their sacks' mouths. Gen. 43.

4. Then began that passion of fear to revive again, and upon their return home, telling their father what evil had befallen them, and how that they had engaged to bring their youngest brother, Benjamin, before the prince of Egypt, then was Jacob's soul surprised with fear, trouble, and anguish of spirit.

5. But upon Jacob's sons' return into Egypt, and being sent for to come before Joseph, then they began to fear they should be made bond-slaves, but most especially when the cup was found in Benja-

min's sack, then did fear and horror lay hold on them, and the fire of affliction went through every part of them, until it found out their iniquity.

6. Therefore, said they unto Joseph, what shall we say unto our Lord, and how shall we clear ourselves, God hath found out our iniquity? as if they should say, we have sinned here too far, and now do we suffer for it, we have not a word to speak, it was
Gen. 44. 12 found in Benjamin's sack, so that both he and we are thy servants, do with us what thou wilt.

7. And as Jacob's sons passed through much fear and purturbation of their minds in their lives, even so did their posterity in the land of Egypt, being there in servitude two hundred years.

8. But most especially at the time of their flight when the sea hemmed them up on one side, and their enemies on the other, so that all hopes of safety was taken away.

9. Then came fear and horror and forced upon them, which had made them almost as dead men, had not Moses comforted them by these words, saying, fear not, stand still and behold the salvation of the Lord, which he will show to you this day.

Exod. 14. 13 10. All saints have ever been subject to fear, because they are exposed, and ever lie open to affliction both inward and outward, more than any other people, for though they be the people of God's love yet are they the object of the world's wrath, and must come under the rod of railing Rabshaker.

Doctrine 2. Proved before, as also hereafter.

11. And furthermore in that many times sin is made the punishment of sin, and suffering lies upon all sin, therefore the Saints are as much afraid of their internal enemies as external, and so they are afraid of their own evil thoughts, which provokes them to disobedience, and so becomes an inlet to fear:

Doctrine 3.

12. But lest their fears should too much abound, God through his mercy, puts a stop to it, either by a promise of deliverance, or by deliverance itself, and so makes joy take place of fear, as it is written, say to them that are of a fearful heart, be strong, fear not, behold your God will come, he will come and save you. Ezek. 35. 4.

13. Again, it is written, fear not I have redeemed thee, I am with thee, thou shalt not be ashamed, fear not daughter of Zion, fear none of those things that thou shalt suffer, fear not little flock, he that looseth his life shall find it, fear not thou worm, Jacob. Isa. 35. 4. & 43. 1. & 54. 4. & chap. 41. Luke 12. 32. John 12. 15.

14. By those things the Saint's life is preserved, otherways griefs and fears would be intolerable.

15. But, O! glorious state, when we shall come to rest from all fears, why in heaven there will be no such a thing as fear, for as the Prophet Isaiah saith, it shall come to pass at that day, the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage, wherein thou wast made to serve. Isa. 14. 3.

16. For in this kingdom of Heaven will be no purturbation of mind, no there will not be that passion of hope, for hope will be swallowed up in the enjoyment of the things hoped for, but there will be perfect fruition, and fear shall never enter into the borders thereof.

17. Therefore you that are of a fearful heart, have strength, get boldness, and, if fear of offending enter your hearts, let the love of obedience dispossess it, and if fear of oppression possess you, let your eye look upon the recompense of reward, which will be vengeance to those that trouble you, but to you, rest with God. Exhortation. 2 Thess. 1.

18. By this means, fear will be extinguished, courage augmented, and love fortified and inflamed, to bear you through a tedious pilgrimage until you come at your rest.

CHAP. XXI.

1. *We shall be freed from all Sufferings.* 2. *And delivered from all Afflictions and Persecutions.* 3. *And Triumph over Death, Devil, and Hell.* 4. *A Sonnet of the Joys of Heaven.*

Doctrine 1. 1. MOREOVER we shall rest from all manner of disturbances, from all sickness, or sadness,
2 Thess. 1. from all troubles, and fears, from all pain and prisons, and also we shall be freed from all persecuting devils.

2. Then you that did loose your lives for Christ, shall find them, and you shall be brought no more before the devil's judgment seat, to deny or defy the faith of Christ the true God.

3. But when our tormenters are tormented, then comes our songs of triumph, for our pains being past we shall feel their strokes no more.

Doctrine 2. 4. Then shall each Saint shew to each other, the prints and tokens of the marks of their martyrdom, and it shall be so conspicuous in some, that he that runs may read, a part of the nature of the Saint's suffering, upon the sight of his spiritual body.

5. For where the devil's darts did make entrance,

the print of that wound will visibly appear, and yet no deformity in that part when immortalized.

6. For as the print of the wounds that our Lord Christ received in his natural body, remained in his spiritual body after his resurrection, even so it will with the Saints, and that place will shine as a star, or glitter as a jewel when the body is glorified. John 20. 27.

7. Then blessed Paul, happy art thou, with all the rest of the Apostles, and messengers of God, that suffered martyrdom for their faith and ministry, your stripes and strokes will be turned into golden streams, you that could kiss the cross shall then wear the crown. Doctrine 3.

8. Then may it be said, what now is become of all your strokes and imprisonments, of your taunts, scoffs, and scorns, that your enemies cast upon you? what is become now of all your pains, griefs, and groans, for all your hard usage?

9. Where are all the task masters of Egypt, and your grievous burthens that were on your backs, the thorns that were in your flesh, and the swords that were in your sides?

10. Now is Zacharias got from his murderers, and place of his murder, Daniel, Jeremiah, and Joseph, feels no more the pain of imprisonment, hunger, thirst, or nakedness, nor Isaiah the pains of the same; now are the Apostles brought from under their shackles, their prison doors are opened, they are raised from death, and delivered out of the claws of the lion.

11. John that was beheaded, his body and his head are met again, and a massive crown of glory is set upon it; Stephen now feels not the stones, nor Agnes the sword in her side, that she so willingly did embrace, when she saw the executioner coming, with

a drawn sword in his hand, she crying out, saying, I will willingly receive into my paps the length of his sword, and into my breast will I draw the force thereof, even unto the hilt, that I may be married to Christ my spouse.

12. Neither doth Italia, the virgin, feel now the pain of the halter, nor of that devil hangman's instruments that pulled her one joint from another, nor the talons of wild beasts scratching her sides, to the hard bones, her pain is past, her joy is come, and she is come to her joy, her Lord Christ, whom she loved unto death; I speak as if it were already done, because faith is sure it will be done, and lives in eternity.

13. Now also is Saint Lawrence, that mirror of patience, got from off the gridiron, he feels not the pain of his frying any more, yet in the midst of his frying fiery trial, he could pour forth these words, saying,

14. This side is roasted enough,
Now turn up, O! tyrant great,
And try, whether roasted or raw,
Thou countest the better meat.

15. Could this blessed martyr express himself so in the time of his tears? how then will he sing in the day of his triumph? methinks I hear him sing, (though that time is not yet come, but my faith living in eternity, looks upon it as at present being.)

16. O! well, beloved body now,
My darling and my dear,
The gridiron and the fiery flame,
Cannot touch us here.

17. The pain is past, the joy is come,
The crown is on our head,
Put on us by our soverign Lord,
For whose sake we suffered.

18. And now, O! tyrant, that did scorch
Me in the fiery flame,
As thou madest me drink of that cup,
Now pledge me in the same.

19. And when thy fiery brimstone soul
And body, down is tied,
After ten thousand years, or more,
Turn up the other side.

20. O! blessed be my glorious Lord,
That hath rewarded me,
And poured down his vengeance great,
On such great tyranny.

21. And you blessed Apostles all,
How dear are you to me,
Which by your doctrine, hath me brought,
To this felicity, joy, and glory.

22. So having been long upon this subject, it being the delicate dish my soul delighted to feed upon, shall now conclude the same in these verses, following:—

1. My studious heart meditating,
Good matter doth indite,
My subject is,
Of the Saint's bliss,
Of which I mean to write.

2. If I the tongue of Angels had,
Yet cannot I declare,
The mighty joys,
Above the skies,
Prepared for us are.

3. Yet this I know, in measure small,
That we shall there enjoy,
A kingdom's crown,
That will weigh down,
All earthly majesty.

4. For we that have received faith,
From our good God above,
Do plainly see,
And none but we,
His glory and his love.

5. For this we know, that his person,
Doth glitter like the sun,
Yea, is more light,
And shines more bright,
Than ever it hath done.

6. Behold, now, shall not the Saint's joys,
Make them to shout and sing,
Seeing they be,
Made strong to see,
Their Lord and Sovereign King.

7. Also our bodies, they will shine,
With sparkling beams of light,
The ruby,
And the diamond,
Will not shine half so bright.

8. Our eyes, our ears will be so quick,
So sparkling, and so clear,
A thousand mile,
Without all toil,
At one time see and hear.

9. Our bodies likewise, they will be,
As swift as any thought,
For to ascend,
Where is no end,
Or any side found out.

10. For heaven it is non globell,
Therefore the Saints they may,
Ascend on high,
Infinitely,
Without all stop or stay.

11. Also in the same glorious place,
Or kingdom without end,
There likewise,
Is all *rarities,*
Yet nothing to offend.

12. There is all manner of creatures
In heaven, as here below,
They differ not,
In form one jot,
But in glory they do.

13. For they being all immortal,
All males, and void of ire,
Their nature's life,
Is sensative,
The Angel's pure desire.

14. Adam's nature it is the same
As God's is, which is faith,
But Angels all,
Are rational,
Even as the Scriptures saith.

15. Yet Saints, Angels, and all creatures,
Full of glory shall be,
Sense hath some star,
Reason much more,
Yet short of faith's decree.

16. For faith is a well-spring of life,
Which in the Saints do rise,
With new increase,
Of love and peace,
And of celestial joys.

17. So that the soul is ravished
With the same joys it hath,
Considering
That running spring,
That doth flow out *from* faith.

18. Again, I say, a further joy,
That there we shall embrace,
Our God shall we
Most *perfectly*,
Behold his blessed face.

19. Also our spiritual senses,
No sweet objects shall want,
For every thing
Is ravishing
For to delight the Saint.

20. Again, there is a spiritual earth
For Saints to tread upon,
Shining most bright
With radiant light,
Like to the jasper stone.

21. *Also there is all manner of trees,*
Herbs, grass, fruits, as here
These perishing,
Those flourishing,
For ever, and for ever.

22. *Also there is all manner of flowers,*
That there do grow,
What colours there,
Doth then appear,
Will be a glorious show.

23. *With chirping birds, on every tree,*
Most sweetly there they sing,
With notes so high,
Melodiously,
That all the place doth ring.

24. But when we Saints do all ascend,
And on our harps do play,
Angels us meet,
And sweetly greet,
And thus begin to say.

25. All glory, laud, and praise be given
To Christ Jesus our King,
Then all Saints they
Amen do say,
And then begin to sing.

26. O! glorious Lord and sweet Saviour,
What joys hast thou us given,
What tongues of praise,
With golden keys
To harp in thy new heaven.

27. Then like young lambs on the green-hills,
We'll leap and skip for joy,
And when we please
Shall at our ease
As swift as eagles fly.

28. And thus farewell, my true friends all,
Until we there do meet,
For then we shall,
When we meet all,
Each other sweetly greet.

Finis without finis.

The Author having left a blank page, by mistake, in his MMS. inserted the following verses, which occurred in the middle of a chapter, and the subject not being connected with the chapter, it was thought best to insert them at the end of the work.

1. Rejoice my friends, all ye,
That sensible now be,
Of redemption,
By Christ alone,
From every evil way.

2. For he is our light and life,
Our freedom from all strife,
Our only joy,
The reason why,
I shall declare in brief.

3. For he saved us from sin,
Which we had wallowed in,
By faith in those,
Whom he had chose,
Amongst the sons of men.

4. Let now the world delight,
In darkness and in night,
But we will sing,
To Christ our king,
From his most glorious light.

5. Our sins are washed away,
No guilt or stain doth stay,
By the life's blood,
Of Christ's manhood,
Which he for us did pay.

6. He being God and Man,
In one single person,
Did not deny,
For us to die,
Because we were his own.

7. Behold a mystery,
The Lord of Life did die,
Both natures pure,
Did death endure,
Three days in grave did lie.

8. But death it was too weak,
The Lord through it did break,
And conquered death,
Sin hell and earth,
For all his elect's sake.

9. So did ascend on high,
Above the starry sky,
For to abide,
Being glorified,
To all eternity.

10. This is our God alone,
We have no more than one,
Christ, God, and Man,
In one person,
Clothed with flesh and bone.

11. Who doth this God despise,
So glorious in our eyes,
Shall never get,
No benefit,
By Christ's own sacrifice.

12. But happy shall they be,
That understand truly,
What God hath done,
In his own Son,
And knows this mystery.

13. But now I here intend,
To draw unto an end,
Farewell to you,
That this doth view,
And not it reprehend.

THE END.

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